SATRUNJAYA MAHATMYAM

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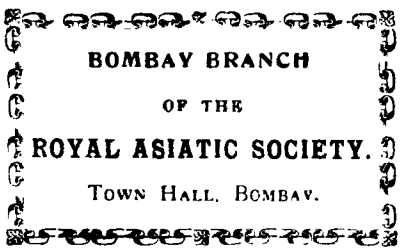

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The Satrunjaya Mahatmyam

AND

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EDITED BY JAMES BURGESS, LL.D.

Together with Digambar Jain Geography at the end.

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THE SATRUNJAYA MAHATMYAM.

(A contribution to the history of the Jainas by Professor Albert Weber.)

EDITED BY JAMES BURGESS, LL.D.

IT was intended to include among the "Papers on Satrunjaya and the Jainas" (*Indian Antiquary*, Vol. II. pp. 14 f., 134 f., 193 f., 258 f., 354 f., and Vol. XIII. pp. 191 f., 276 f.) the analysis of the *Satruñjaya Mâhâtmyam* prepared and published by Prof. Weber, now many years ago. The following translation was made, and also an analysis of other portions of the work was made from the Sanskrit, by Mr. Kṛishṇa Sâstri Godbole, in extension of the contents of the "Beitrag."

Dr. Weber's introductory remarks on the origin of the Jainas and the date of the *Kalpasutra*, *etc.*, are now no longer of special interest, and are therefore omitted. For the rest the German work is followed (from p. 14), with the additions just referred to in square brackets. — J. B.

The *Satruñjaya Mâhâtmyam* professes to have been written by a Jaina teacher — **Dhaneśvara**, at **Valabhi**, under the protection of **Śilâditya** who is said to have reigned 477 years after Vikramârka, who again is placed 470 years after the Nirvâṇa of **Vîra**. [These data would place it in A. D. 421; but as Śilâditya I. ruled so late as A. D. 605, this date cannot be accepted; and the work bears internal evidence that is against any very early date for it. Still its contents are valuable for its mythological lore and its philological features.]

The work is placed in the mouth of the last Jina, called **Vardhamâna** or **Vîra**, who, on the occasion of a solemn assembly upon the **Satruñjaya** itself, at the request of **Indra**, relates the legends connected with the mountain sacred to **Ṛishabha**, the first Jina. In this, however, he takes a very wide sweep so as to include not only the strictly Jaina myths, relative to the history of their principal patriarchs, such as Ṛishabha and his family, together with Ajitasvâmin, Śânta, Nemi, Pârśva, but he also brings in the whole Brahmanical series of myths of the history of **Râma**, as well as of the contest of the **Kurus** and **Pâṇḍus** and the story of **Kṛishṇa**, and parts of these are metamorphosed in a highly arbitrary style; but other details belonging specially to the *Purâṇa* cycle are wanting.

On the whole the language of the poet is noble and powerful and compares worthily with that of the *Bhaṭṭikâvya*, which also claims to have been composed at Valabhi during the reign of one of the four **Śrî Dharasenas**, — which of them is uncertain (*Bhattik.* xxii. 35). As may readily be imagined, many words are met with in Dhaneśvara, not only applied in peculiar senses belonging to Jaina terminology — like *saṁgha*, *saṁghapa*, *saṁghapati*, *saṁgheśa*, *cĕaitya*, *tîrtha*, *uddhâra*, *samavasaraṇam*, i. 201, 204, xiv. 65,[1] *deśanâ*, xiv. 65, 74, 339, *sâmya*, xiv. 71, 72, *samyaktva*, xiv. 67, 75, 80, *mithyâtva*, xiv. 79, 80, 340-41, *mithyâtvin*, xiv. 175, 224, 232, √*sûtray*, xiv. 21, 55, 70, *etc.*, — but also many other peculiarities of language. Such are the application of *itaḥ itaś cha* at the beginning of a new section, *e. g.*, i. 64, 222, 511, ii. 454, iii. 4, v. 3, vii. 1, ix. 4, 99, *etc.*, — *ekavela* for *kevala*, *e. g.*, i. 17, 368, 383, 401, *etc.*, whilst *kevala* is used along with it partly in quite a special sense, *conf.* xiv. 64, *kevalin*, x. 140, and partly also in the usual signification, as in x. 141, 147; — the √*lâ* (which Westergaard had vouched for only in the *Bhaṭṭikâvya*), xiv. 149, 166, 298 (?); — *apâchi*, 'south,' i. 56, 283; — *aṇgin* = *dehin*, xiv. 82, 336; — the simple denominative forms, like *kimkaranti*, xiv. 40, 81, *jalati*, *pîyûshati*, *ahjati*, *mitranti*, xiv. 81, 82. Grammatically the periphrastically formed perfects *îkshatuḥ*, x. 137, and *jujâgâratus*, x. 168, are remarkable; also the *Parasmaipadam* in √*iksh* is irregular, — it is, however, to be met with still oftener, *e. g.*, x. 171, xiv. 142 *(îkshishyati)*; 181 *(îkshyasi)*. So also *udvejishyati*, xiv. 234; *ushishyati*, xiv. 140; *tapishyati*, xiv. 179; *asîmat*, xiv 91; *vimushayan*, xiv. 343; *snâpya* for *snâpayitvâ*, x. 156. But the passage x. 163 — *tâm eva na smarâmy asmi*, is specially interesting: compare with it the similar examples in Böhtlingk-Roth, p. 536. As is known the four composite aorist forms of the Sanskrit, along with several verbal forms of the Prâkrit and Pâli have originated from a like juxtaposition and terminative

[1] Wilson, *Mackenzie Coll.* Vol. I. p. 150.

combination of the auxiliary verb . . . . Generally the work yields rich material to the Lexicon also by its the rarely used words which it employs, — *e. g.*, *asûryampaśyâ*, *mattavâraṇa*, *pushpadantau*, *etc.* The frequent confirmation of a statement by the concluding assertion that the contrary is not the case, — is a peculiarity of the style, — x. 96, xiv. 95, 262, 289. The juxtaposition of homophonous words is extremely frequent, *e. g.*, i. 30, 50, 165, 294, 380-82, ii. 6, 8, 13, 17, *etc.*, real plays upon words are also not rare, as in i. 3, 6, 26, 44, 56, 160, *etc.*, but nowhere are these so strained and forced as in late poetry.

SARGA OR CHAPTER I. (526 VV.).

Âchâryaśrîdhaneśvarasûriviracite mahâtîrthaśatrunjayamâhâtmye giri-Kaṁḍumuni-bhagavatsama(va)saraṇadeśano-'dyânavarṇano nâma prathamaḥ sargaḥ, — describing the mountain, the history of **Kaṁḍumuni**, the solemn session of Vîra, his sermon, and his description of the groves.

The poet begins with a laudatory invocation of the five principal Jinas;[2] of **Yugâdiśa** (the first), **Śânti** (the 16th), **Nemi**, **Pârśva**, and **Vîra** (the three last); in v. 6 venerates his predecessor **Puṇḍarîka**; and in v. 7, addresses his devotion to all Jinas — **Âdiśvara** at their head, to all Munis, **Puṇḍarîka**,[3] *etc.*, and to the beings called **Śâsanadevî** (Hemach. 46). In 8, 9, he relates that, at the desire of **Yugâdijina**, (his) *gaṇa*-leader **Puṇḍarîka** had formerly composed a *Mâhâtmyam* of the Satrunjaya in 100,000 *pâda*, and that at the direction of Vardhamâna (his) *gaṇa*-leader **Sudharman** had made an abstract from it, and (v. 10) from this abridgment consisting of 24,000 verses, **Dhaneśvara** — humiliating the Buddhists by means of the system of yielding[4] — had composed his work (vv. 11-15) by command of **Śilâditya**[5] the king of Saurâshṭra and ruler over eighteen princes. Then follows (vv. 16-25) a short panegyric of the mountain and its propitiatory power, after which the narrative begins:

Formerly **Vardhamâna** (Vîra) surrounded by the **Vṛîndâraka** (gods, Hemach. 88), visited **Śatrunjaya**. Then the seats of the **Vidaujas** (Indra, Hemach. 171) quaked, impelling them as it were to bow before the Jina[6] (v. 27). Sixty-four of them, namely, 20 **Bhavanasyendra** (Hem. 90), 32 **Vyantarâdhipa** (Hem. 91), 2 **Jyotirindra** (H. 92), and 10 **Ûrdhvalokanivâsin** approached in haste with their attendants and vented their admiration of the mountain, describing it (26-48) and its environs (49-63). According to this it has 108 summits: **Svarṇagiri**, **Brahmagiri**, **Udarya**, **Arbuda**, *etc.* Fourteen rivers belong to it — the **Śatrunjayâ** (v. 738, 749) [flowing from the hill to the eastern sea, that is, the gulf of Khambâyat and a stream from Talâjâ hill falls into it], — the **Aindrî**, **Nâgendrî**, **Kapilâ**, **Yamalâ**, **Tâladvajî** (54), **Yakshâṅgi** (or Kapardikâ — on the north), **Brâhmî**, **Mâheśvarî**, **Śâbhramatî**, **Śadvalâ**, **Varatoyâ**, **Ujjayantikâ**, **Bhadrâ**. Also various groves are upon it, — on the east is the **Sûryodyânam** (see 511; ii. 3, 599, 602); on the south the **Svargodyânam**; on the west the **Chandrodyânam**; on the north the forest **Lakshmîlilâvilâsam**. Likewise certain lakes *(saras)*, the **Aindram** — (formerly made by Dhanada at the request of Saudarmendra),

[2] Probably the five Parameshthin mentioned in x. 82, xiv. 203, 237.

[3] Not in Hemachandra, but see v. 6, 8, 499, xiv. 186, and compare Purushapuṇḍarika in Hemach. 696, as the name of the 6th black Vâsudeva.

[4] "*Syâdvâdavâdavaśataḥ* — on the strength of the system of admitting as possible," — see Hemach. 25, 681. 'Scepticism' which is distinctly negative and doubting, can hardly be meant by this word, as Boehtlingk-Rieu translate it in v. 681, but on the contrary the admission that the opponents may possibly also be right; consequently it implies only an abnegation of the unconditional orthodoxy of one's own opinion; see Wilson, *Vishṇu Purâṇa* (Hall's ed.) Vol. III. p. 209. A similar resignation, it is true, belongs to the Buddhists in general, but it appears to be characteristic of the Jains, who, by means of it, placed themselves as to dogma midway between the *âstika*, Brâhmans, and the *nâstika* or *śûnyavâdinas*, Buddhists; it also explains the circumstance of their being able to live peaceably among the former, to whom they accommodated themselves also in matters of caste, whilst the latter were obliged to yield.

[5] The MS. has in all cases the short *i*, probably by mistake, since *śilâ*, 'stone' is not meant, but *śîla*, 'virtue.'

[6] Or, is *jinân namitum* to be explained from *jinân* (acc. plur.), rather than from *jinâi*, so that the *vṛîndâraka* would also be included? s. v. 165.

the **Bhâratam** — by Bharata, the first Chakravartin; the **Sarah Kapardiyakshasya** (*conf.* xiv. 210 f.); the **Sarvatîrthâvatâram**,[7] *etc.*

"That wise Muni there performs his penance; listen attentively to the history of his wonderful life!" continues the poet (v. 64), without intimating who speaks (also v. 163) or who is addressed: this immediately follows the praise of the mountain sung by the gods, as an argument for its holiness, without, however, belonging to that praise. The poet, as it were, interrupts the gods, and now the legend follows in all its circumstantiality as far as v. 164.

Formerly there was a wicked king in **Chandrapura** named **Kaṇḍu**.[8] [On account of his virtues in a former birth, he had obtained great wealth; but he became consumptive *(kshaya)* and emaciated in body. As he sat in his court surrounded by wicked persons and considering how he might annoy others, a leaf of the *Kalpavṛîksha* fell before him, on which was written the verse —

धर्म्मादधिगतैश्वर्यो धर्म्ममेव निहंति यः।
कथं शुभान्यतिर्भावि तस्यामित्रद्रोहपातकी ॥ ७९ ॥

From religion obtained — wealth; religion, too, who destroys,
How can it be well with him? this benefactor-destroying sinner!

The king understood that his disease was the fruit of his sins and reflected that he had been caught in the net of this world by the bait of wealth. Leaving his royal state in the night Râja **Kaṇḍu** went out wishing death. While he was considering whether he should throw himself into the sea or take the **Bhairava** leap,[9] a cow (named Surabhi) attacked him furiously. Kaṇḍu in anger cut the cow in two with his sword; but from it arose a female figure of terrible aspect with red eyes, who challenged Kaṇḍu to fight. At first he scornfully refused, but at length fought and was defeated. Then he sorrowfully asked himself, — "Why did I fear the cow when I had come out to die? I have only added another sin." The Devi then addressed him, — "Ah sinner, you remember religion now; but your heart is not free from evil. I am your Kula-devî **Ambikâ**, come to test you, and I find that rage still burns in you. Go to places of pilgrimage in many countries, when the time for religious service comes, I will tell you." She disappeared, and Kaṇḍu, conceiving some hope from her appearing to him, set out on pilgrimage, and at length reached Mount **Kollâka**. In the last watch of the night, a **Yaksha**, his enemy in a former birth, appeared. His aspect was terrible and he carried a mace in his hand. Addressing the Râja in anger, he said, — "Lust-blinded man, you killed me and took away my wife; do you remember? Think upon your **Ishṭa-deva**, you must die." The Raja's passions had become subdued and he made no answer; and the Yaksha seized him and bearing him through the air took him to a mountain cave where he confined him and beat him cruelly. Kaṇḍu considered that he was thus expiating his former sins. Sometimes the Yaksha exposed him on a pinnacle, sometimes cast him into the sea, sometimes on a thorn bush; and at last left him in the cave. The Râja, as the fruit of his good deeds in a former life, recovered, and he considered that his sufferings were but the leaves of the tree of evil which he had planted, and that the flowers and fruit of it had yet to appear in a brute birth or in hell. Thus repenting, he went in search of a place of pilgrimage]. And as he wandered, the protecting goddess of his race *(gotradevî)* **Ambikâ** (v. 108) or (as in 129) "**sâsanasundarî** (*conf. śâsanadevî*, v. 7, and Hemach. 46) *tasyâmbâ*" appeared and advised him to go on pilgrimage to **Satrunjaya**, — ["There your sin will be destroyed. Because of the devotion

[7] The Yatis at Śatrunjaya point out the Aindra, and Bhârata Kuṇḍas; the Kavad or Kapardiyaksha-sarovar; and the Sûrya and Chandra Kuṇḍas. — J. B.

[8] Does he stand in any relation to his Brahmanic namesakes? Or have the Jainas adopted him only for their own glorification?

[9] A rock over a precipice on Mt. Girnâr, called also *Râja-melavâna-pathar*; see *Notes of a Visit to Somanâth, Girnar, etc.* (1869), p. 47 *Bomb. Gazetteer*, Vol. VIII. p. 441. — J. B.

of your ancestors, I sent you the verse; now I show you a place of pilgrimage. Except at Satrunjaya, your sins, which are deserving of hell, cannot find remission. By the conquest of your anger you are now worthy to go thither. It is the *chauri* of those who would marry *mukti*: you will there obtain liberation." He then set out under a vow of fasting till he reached the mountain.]

On his way he met a Mahâmuni who fully instructed him. By the ascent of the mountain he overcame his enemy sin[10] (160), and now after long and severe penances he is about to obtain true knowledge and with it, at the same time, liberation. "Thus have I (who?) heard, O ye gods! from the mouth of Srîmat **Simandharasvâmin**, when once I went to **Kshetram Mahâvideham** (163, *s. v.* 295). Any and ever so great a sinner is pardoned by adoring **Srî Satrunjaya** and, like this Kaṇḍu, becomes a partaker of perfection" (v. 164).

Still more gods advanced (165) to do obeisance to the Jina; then an extended description of the solemn assembly, also **Ripumalla** son of the Gohil râja, of the **Yâdava** race, lord **Giri-Durga** (ii. 8) appeared to worship. We again find him in ii. 660, when Vira points to him and says to **Surapati** (Indra) "to his (Sûrymalla's) race this king **Ripumalla** belongs, who, living there by the side of the **Raivata** mountain will through (*i. e.*, after) three existences arrive at liberation." Did the poet perhaps intend a compliment to a contemporary prince or to one of the 18 vassals of Śîlâditya?[11] . . . . (See beginning of Ch. II.)

Now when all were seated according to rank (223) greedy to suck in with their ears the nectar of the words which they were about to hear from Vîra; Saudharmendra first begins to praise him (224-43); whereupon follows a sermonising exortation by the Jina (244-65) on the pious ecstacies of the assembly; then Saudharmendra — always indefatigable for what is good — by the appearance of the Satrunjaya-tîrtha, by the arrival of the lord, by the statue *(archâ)* of **Srî-Yugâdijina** (Ṛishabha), by the milk-dropping *Râjâdanî* tree,[12] by the two shoes *(pâduka)* placed under it, *etc.*, is incited to propose to Vîra the astounding questions (269-73): — "What salvation, and how may it be obtained on the mount? When did the mountain originate? By what pious person was this new temple built here? By whom was this image (*pratimâ* — statue) lovely as moonshine made? Who are the two gods standing sword in hand at the door before the lord (Ṛishabha)? Who are the two figures on his right and left? And who are the other gods? Also that solitary Râjâdanî tree? Whose are the two footmarks *(pâduka)* under it? What kind of peafowl[13] image is this? And who is the **Yaksha** standing here? Who is the goddess that enjoys herself here? And who are the **Munis** assembled here? What rivers and mountains are these? And the trees? To what Muni does that tank there belong? And the other wells? And whence came this sap-well (? *rasâkûpî* — mineral spring), gem-cave? Whence these grottoes? And who are these five men with their wives made of plaster?[14] Who are the people chaunting the superlative virtues of **Nâbheya** (1st Jina, *Ṛishabha*)? What mountain is that to the south and how did it originate? What summits and towns around it are these? How does the sea come here — from thence? What **Purushottama** (Jina) has been here? How long would they yet stay? How long will this mountain yet maintain (?) itself? How many exaltations,[15] most wise one, will yet occur here (274-86)?"

[10] A play upon words with the name of the mountain, containing at the same time its true explanation.

[11] Śîlâditya is styled *śrîsurâshṭreśa* (v. 14), but Ripumalla merely *Surâshṭradeśâdhinâtha*, and otherwise *Giridurgeśa*.

[12] Gujarâti *Râyaṇa*; Hemachandra makes the Râjâdanî synonymous with the *Priyâla*, and Böhtlingk and Rieu thought it to be the *Buchanania latifolia*. Dr. Bhâu Dâjî identified the *Râyaṇa* or *Râjaṇa* as the *Mimusops hexandria* (Roxb.). — See *Temples of Satrunjaya*, p. 21, n. — J. B.

[13] On the sacredness of the peafowl among the Jainas, see Wilson, *Vish. Pur.* (Hall's ed.) Vol. III. p. 208, and below, ii. 20.

[14] Or is *lepanirmita* simply — 'painted.'

[15] The word *uddhâra* is a real Proteus, sometimes it means some one's spiritual elevation, sometimes the founding, raising glorifying Jaina sanctuaries by someone, and often both are melted into each other; likewise the verb *uddhar* itself. The MS., however, reads almost throughout *udvar*, *udvâra*, as *vârdriḥ* for *vârddhiḥ*.

These questions, to some extent, embrace the contents of the entire *Satrunjaya Mâhâtmyam*, as it were, in a nut shell, and at the same time give a fairly comprehensive view of the theatre of the work, namely the mountain itself. The two *pâduka* under the Râjâdanî-tree are the symbol of the dominion of Yugâdiśa (*conf.* x. 159) just as in the *Râmâyaṇa*, ii. 123, Bharata, places the two shoes of Râma upon the throne vacant in his absence.

Fortunately, in his answer Vîra takes a wide sweep, by which we learn much that is interesting.

"This part of the world *(dvîpa)* which is 100,000 *yojanas* broad is called **Jambûdvîpa**, because the eternal Jambû tree stands on it,[16] which, with the abundance of its creepers, dances, as it were, for joy because **Jaina-chaityas** are in its twigs." According to the Jainas the inhabited world consists of "two and a half continents and two seas" (*Kalpasûtra*, Stevenson's tr. p. 94), "namely, **Jambûdvîpa**, **Dhâtuki-khaṇḍa**, and **Urdha-Pushkar**, and the salt and fresh water sea, — all our earth." So also Hemachandra in his explanation to 1074, places Dhâtakîkhaṇḍe and Pushkaravaradvîpârdhe[17] beside Jambûdvîpe (in which the same regions and mountains are said to exist as in Jambûdvîpa, only in double numbers). The same division seems to be the origin of *jambûdruchaityeshu, dhâtukivṛikshe, pushkaradvîpachaityeshu*, 342-43. Probably these two and a half continents are meant by the expression *trikhaṇḍa*, x. 318, xiv. 309. Colebrooke also mentions these three names only, though he speaks of "numerous distinct continents" of which the world consists. The Brâhmans, as we know, have seven *dvîpas*, among which are **Jambûdvîpa** and **Pushkaradvîpa**; with them Dhâtakî appears as the name of a prince (*Vishṇu Pur.* Hall's ed. Vol. II. p. 201) from whom one of the two regions *(varsha)* of **Pushkaradvîpa** took its name, — the other from his brother **Mahâvîra**. Among the Jainas, however (see v. 343), the *dvîpa* appears to be so called from a *dhâtuki*-tree,[18] as **Jambûdvîpa** from the *jambû*[19] upon it.

"There are six mountain ranges (*varsha*-holders) which are measured (*i. e.*, their inner limits are defined) by seven regions *(varsha)*. These are called, — **Bhâratam**,[20] **Haimâvatam**, **Harivarsham**, **Videhakam**, **Ramyakam**, **Airaṇyavatam** and **Airâvatam**. The six mountains are **Himavant**, **Mahâhimavant**, **Nishadha**, **Nîlavant**, **Rûpya** and **Sikharîn**, which touch the eastern and the western seas, and are adorned with *chaityas* (292-94). The same data are found in Hemachandra's scholium, 946-47, in Böhtlingk-Rieu, p. 377, — only there we read Irâṇyavata and (Colebrooke, Vol. II. p. 223) Airâvata, Nîla, and Rukmin (for Rûpya). In the text itself he enumerates only **Bharatâni**, **Airâvatâni** and **Videhaḥ**, assuming all else as known, — which is at least surprising: did the names seem too obsolete or partly abnormal? In v. 1074 he similarly gives only the *laukika* names of the *dvîpântara* seas. The seven *varshas* of Jambûdvîpa recur also in the *Purâṇas*; but there they stand in a different order and partly have other names (Wilson, *Vish. Pur.* Hall's ed. Vol. II. p. 111) such as Bhâratam, Kimpurusham, Harivarsham, Ilâvṛitam, Ramyakam, Hiraṇyamayam, Uttarakuru. Hence the first, third, and fifth names agree with those above; the second is different; in **Hiraṇyamayam** and **Ilâvṛitam** the radical forms of Airaṇyavatam and Airâvatam are probably presented. **Videhakam** corresponds to **Uttarukuru**, which, according to Hemachandra 946, includes the Kurus, since it gives *Kurûn vi â* as *Karmabhûmi*, and since the Kurus with the other four *varshas* not enumerated have to pass as *phalabhûmis*. Besides, **Videhakam** is regarded as the centre of the whole of Jambûdvîpa, being according to the Brâhmaṇs formed by Ilâvṛitam. The reason for this preference for **Videha**[21] with the Jainas (as with the Buddhists, who also call one of their four *dvîpas* by it) is probably a historical one, the remembrance that Buddhism originated among the **Videhas**

[16] Wilson, *Vish. Pur.* (Hall's ed.) Vol. II. pp. 110-11.

[17] Only half of Pushkaradvîpa is accessible to mankind, the remoter half being separated by an impassable range of mountains called Mânushottara parvata (Colebr. *Es.* Vol. II. p. 222). Similarly with the Brâhmans. See Wilson, *Vish. Pur.* (Hall) Vol. II. pp. 201 f., 239, where the mountain is called Mânasottara (see below, v. 349).

[18] *Grislea tomentosa.* [19] *Eugenia jambolana.* [20] Usually written here with short a.

[21] Conversely the Vaidehas appear as an unclean caste in Manu; see *Hist. Sansk. Liter.* p. 276.

(also Jainism). **Mithilâ** the town of the pious **Janaka** is considered the principal residence of **Vîra** (*Kalpasûtra*, p. 91; *Berlin Cat. Sansk. MSS.* p. 372). In the *Purâṇas* the six mountains are called, — **Himavant, Hemakûṭa, Nishadha, Nîla, Sveta, Śṛingin**, where the 2nd and 5th names are quite different. Nîlavant for Nîla (so also Hemach. in schol. 947) and Sikharin for Śṛingin, are only variants. The serial order remains the same. The addition — "which touch the eastern and the western sea," corresponds to the salt *(lavaṇa)* sea of the *Purâṇas*, which surrounds Jambûdvîpa on all sides. In material points, therefore, this entire description agrees with the *Purâṇas*, whilst that of the Buddhists is quite different. They have four *dvîpas;* in their midst is **Meru** and round it seven circular mountain ranges, which, however, have quite different names. (Sp. Hardy, *Man. of Budh.* pp. 4, 12; *Ind. Stud.* Bd. III. S. 123.)

"In the middle of **Mahâvidehakhaṇḍa** rises a golden mountain adorned with 100,000 summits, called **Meru**, 100,000 *yojanas* in height, and is on the navel of the earth. It is ornamented with a crown of eternal Arhat-chaityas shining with the splendour of jewels" (295-96). This is quite as in the *Purâṇas*, only **Ilâvṛitam** is mentioned as the respective *varsham*.

"The **Bhâratam varsham** we regard as the producer of purity,[22] because its inhabitants strove after purity even in the time of the **Duḥshamâs**.[23] There, among all countries the land of **Surâshṭrâ** is markedly pre-eminent; in it sin is scared to shame, all plagues are absent, and men are united together in love" (297-98). The name **Surâshṭrâ** appears almost throughout as feminine; compare also Ptolemy's Συραστρηνη. The land seems to have been early distinguished by its Brahman civilization: comp. *Ind. Stud.* Bd. III. S. 220. Here naturally it is characterized as the chief seat of Jainism and designates, as in Ptolemy, the peninsula of Gujarât in which **Satrunjaya**, as well as **Valabhî**, is situated. From its position, this district has always been extremely accessible to Western influences. Thus, for example, according to native legends the princes of **Udayapura**, the capital of Mewar, are said to be descended from a Byzantine princess **Maria**, daughter of the emperor Maurice (A. D. 583-602 — consequently a contemporary of Śilâditya I.) the spouse of a son (or rather grandson) of **Nûshirvan** the Great (A. D. 531-79) converted to Christianity, who had fled to India and there founded a kingdom (Tod, *Ann. of Râjasthan*, Vol. I. p. 236 f.). Accordingly it would not be in itself impossible that Christian elements may have early mixed with Jainism in the same way as with Kṛishṇa worship, which originated exactly here. Wilson has already (*Macken. Coll.* Vol. I. p. 347) ascribed to the same source some legends of **Śâlivâhana** who ruled at **Pratishṭhâna** on the Godâvarî.

Next follows (298-327) an elaborate panegyric of this province and to it is joined a similar one about Mount **Satrunjaya** itself, which forms, as it were, the crown of it, and expiates many sins even by only thinking upon it (328). Of its 108 names twenty-three are given (331-35), *viz.*, **Satrunjaya** itself, **Puṇḍarîka, Siddhikshetram, Mahâbala, Suraśaila, Vimalâdrî, Puṇyarâśi, Śrîyaḥpadam, Parvatendra, Subhadra, Dṛiḍhaśakti, Akarmaka, Muktigeham, Mahâtîrtham, Śâśvata, Sarvakâmada, Pushpadanta, Mahâpadma, Pṛithvîpîṭham, Prabhoḥpadam, Pâtâlamûla, Kailâśa, Kshitimaṇḍanamaṇḍanam.** Of all these, Hemachandra (1030) mentions only two, Satrunjaya and Vimalâdrî. Among these **Puṇḍarîka, Siddhikshetram** (Siddhâdri, Siddhabhûbṛit) are specially often used in the work, and the others but seldom.

"Whatever purity may be obtained in any other artificial places of pilgrimage *(tîrtha)*, towns, groves, mountains, *etc.*, by prayers, penances, vows, gifts, and study, tenfold as much is

[22] A play upon words, *Bharatam; bharitam* is probably formed from *bhara*, 'load,' like *tarâkita* from *târakâ*.

[23] This is the penultimate spoke of the *avasarpiṇî* period, see Hemach. 131, Böhtlingk-Rieu, S. 303. The codex reads here *duhkamâ*, as in xiv. 135, 318, 323*b* (also Colebrooke, Vol. II. p. 215), *dushkamâ*, xiv. 314, and only in 322*a*, *duḥshamâ*. The context with *duḥkha (sukha)* appears also in "*ekântam mahâduḥkinaṁ yavat*," xiv. 98, by which the *ekânta duḥshamâ* is designated, and it is perhaps really questionable whether this derivation is not to be preferred to Hemachandra's from *duḥ* (that is *su*) + *samâ*. A *taddhita* affix *mâ* is certainly extremely uncommon.

obtained in Jina places of pilgrimage ; a hundredfold as much at the *chaityas* of the Jambû tree (comp. 291) ; a thousandfold as much at the eternal *Dhâtukî*-tree, at the lovely *chaityas* of **Pushkaradvîpa** at Mount **Añjanâ.**[24] Yet tenfold more is acquired at the **Nandîśvara, Kuṇḍalâdri, Mânushottaraparvata** ;[25] proportionately ten thousandfold more at the **Vaibhâra**[26] (358 ; v. 953 ; xiv. 100) **Sam(m)etâdri,**[27] **Vaitâḍhya** (ii. 349), Meru, Raivata[28] and Ashtâpada (see vi. 358; Colebrooke, Vol. II. p. 208; according to Hemach. 1028, = Kailâsa). Infinitely more, however, is obtained at once by the mere sight of **Satrunjaya.** Lastly all that is secured by devoting one's self to the worship of it is unspeakable" (341-46). Besides this and other sacred mountains mentioned here and in what follows, there are yet Girinâragiri (ii. 8, xiv. 89), Śrîśaila (xiv. 89), Chandraprabhâsa (xiv. 89, 254).

To this is annexed a list of the 21 mountains belonging to the same range with Satrunjaya, *viz.*, **Satrunjaya** itself, **Raivata, Siddikshetram** (322, a name of Satrunjaya), **Sutîrtharâj, Ḍhanka, Kapardin** (52, 61), **Lauhitya, Tâladhvaja** (50), **Kadambaka** (v. 714), **Bâhubali, Mârudeva** (*śṛiṅge Śrî Mârudevâyâḥ*, 500, and viii. 699), **Sahasrâkhya, Bhagîratha, Ashṭottaraśatakûṭa, Nageśa, Satapatraka, Siddharâj, Sahasrapatra, Puṇyarâśi Surapriya, Kâmadâyin** (352-54). Satrunjaya is the name of the principal summit upon which all *tîrthas* — **Meru, Sammeta, Vaibhâra, Ruchaka** (Wilson, *Vishṇup.* Vol. II. p. 117), **Ashṭâpada,** *etc.*, are united (357).

Next follows a long eulogium of the mountain under the name of **Puṇḍarîka.** Only towards the end of the chapter (from 496 and ff.) does Vîra turn to a cursory reply to some of the questions put before him in detail, many of them he ignores ; they are answered, however, in the later portions of the work. According to v. 499 the two figures on the right and left of the lord Ṛishabha are the first *gaṇa* leaders — **Śrî Puṇḍarîka** (xiv. 86, and above v. 6-8).

SARGA or CHAPTER II. (662 vv.).

Mahîpâla Mahîpâlacharitavarṇano nâma, — describes the history of the prince **Mahîpâla.**

Surendra, having now heard the speech of the Bhagavant, is filled with great joy and respectfully requests him to recount the other separate histories also ; and firstly that of the lake at the **Sûrya** grove mentioned at the end of the first chapter (v. 511).

Vîra now begins a long story which has nothing whatever to do with the subject in hand, and he returns to Indra's question only as far on as v. 598. Such is generally the method of the whole work. Satrunjaya with its sanctuaries always forms the mere background, which occasionally becomes more prominent and here and there it is quite largely dealt with. But the mythic and fabulous tales claim the principal interest. But why the history of **Mahîpâla**[29] should here take precedence of all the other stories, even of that of Ṛishabha himself, the patron divinity of the mount, is difficult to explain, unless we suppose the poet to have had some special personal motive. Hence I suspect he intends to pay a compliment to the king Ripumalla (*ante*) by the glorification of his ancestor.

[24] See Böhtlingk-Roth, *s. v.*

[25] See above.

[26] The Vaibhâra is mentioned by the Buddhists of the Southern school also ; see Schol. to *Dhammapadam*, v. 188.

[27] Colebrooke, Vol. II. pp. 212-13 : Sammeya or Samet-Śikhara, called Pârasnâth is among the Bengal hills, in Hazâribâgh, Lat. 23° 58′ N. long. 85° 11′ E. Its holiness is great in the estimation of the Jainas, and it is visited by pilgrims from the remotest parts of India. The last Jina but one obtained Nirvâṇa on it.

[28] Raivata (Girnâr) is mentioned (352) as the second of the summits belonging to Śatrunjaya, in v. 868, x. 8, as the fifth of them. The Sargas x.-xii. of the *Satr. Mâh.* are devoted entirely to its glorification, and therefore bear the special title of *Raivatâchala-Mâhâtmya.* It is the same as Ujjayanta (x. 110, Hemach. 1031) ; Wilson, *Vish. Pur.* Hall's ed. Vol. II. p. 141, note ; Colebrooke, Vol. II. p. 212 ; Lassen, Bd. III. S. 549. Nemi is specially worshipped on it.

[29] Mahîpâla was the name of more than one of the kings of Junâgadh or Girnâr ; one Mahîpâla, known as Râo Kavât, ruled A.D. 1245-79 ; another about 1430 ; and there may have been earlier princes of the name. — J. B.

In **Śrî Saurâshṭra,** beneath mount **Girinâra** (Girnâr, xiv. 89) is the town of **Giridurga** adorned with Jaina temples. There once lived **Sûryamalla** a descendant of **Samudravijaya** of the Yâdava race, a pious and valorous lord. His spouse **Saśilekhâ,** a devout worshipper of Śrî Nemi, once, when her husband had gone on a Jaina pilgrimage to the mountain, saw a peafowl playing with her young. By this the desire of children was stirred in the lady; her husband advised her to address her prayers to this intent to the Jina. In consequence, through the grace of "Ambâ, jagadambâ, Mother, of the mother of the world," they soon had two sons, **Devapâla** and **Mahîpâla.**

According to the Jaina ideas (i. 7; Hemach. 44–46) each Jina has his own "Śâsanadevî or goddess, who does his bidding." Among the 24 names of these[30] given by Hemachandra, is Ambikâ belonging to the 22nd Jina, Nemi, the same as is here spoken of; hence **this Ambikâ** must be meant by "Ambâ jagadamba."[31] We shall meet with her frequently in the work (v. 200, x. 150, 152, 157, 158, xiii. 320; comp. also above i. 108, 129). Though this whole Jaina idea may quite naturally be referred to the Brahman worship of the *mâtaras*, — especially **Ambikâ,** the spouse of Śiva, and all the more so since other names of this last are also met with among the 24 *śâsanadevîs* (*e. g.*, Kâlikâ, Mahakâlî, Chandâ); at the same time one is strongly tempted also to think of Christian elements contributing here, the influence of which abstractly has already been remarked on, and in Surâshṭra as the most advanced post of Jainism geographically, must be considered possible. The Buddhists know nothing of similar Buddha halves.[32] As the Jaina teaching was particularly favoured by the female sex (*conf.* remarks on xiv. 94, 95), in conformity with its general character for mildness, it seems to have assigned a higher position to the sex, in favour of which the view regarding the *śâsanadevîs*, may be a testimony. But as the Brahman example shows, a sexual connection is not necessary here. While female goddesses, however, which generally obtain a prominent position in the post-vedic pantheon of the Hindus, are constantly advancing in an ascending development (comp. the *Śâkta*), the position of the wife, on the other hand has, strangely enough, sunk more and more deeply.

Mahîpâla distinguished himself in every respect above his brother **Devapâla.** Among the numerous adventures which he met with when roaming about in the forest, his conquest of the Rakshas **Mahâkâla,**[33] whom he subsequently instructed in the true law (160 f.) is told in much detail (141 ff.).

"Avoid injuring, exercise pity, observe the eternal ordinance even with [thy] own body bring aid to creatures" (186).

"Against an enemy even exercise not enmity, neither for [one's] own advantage" (188).

Here we have quite Buddhist ethics . . . . Of course it is easily conceivable that in spite of the dogmatic *ahiṃsâ* among Buddhists and Jains, there was no want of enmity towards those of another religion, but it never became a dogma.

The **Yaksha** (or Rakshas), greatly pleased, promised to Mahîpâla that henceforth "the god Jina, the pious teacher, and the pity-enforcing law, should continue his constant Triad" (191). Here is the Buddhist triad,—**Buddha,** the **Saṁgha** and **Dharma.**

[30] These Śâsanadevîs are also known as Yakshaṇîs; see the list in *Ind. Ant.* Vol. XIII. p. 276. — J. B.

[31] 'Mother of the world' or *jagatâm ambâ*, 'of the worlds,' as the Jinas themselves are called — *trijagadguru, jagatprabhu.* In these extracts from the *Satr. Mâh.* I find only Chakreśvarî, the *śâsanadevî* of the first Jina mentioned; but in i. 7, they are spoken of collectively.

[32] Śuddhâvâsadeva, the guardian angel of Śâkyamuni who brought about his conversion, — is perhaps the nearest analogue to these devîs. — J. B.

[33] This name has probably been selected in allusion to Śiva worship.

Now the prince resolves to look round him in the world. After a few days he arrives at the town of **Sundara** (199), where he lies down to rest under trees at a Chaitya dedicated to **Ambikâ**. Startled, he delivers **Guṇa-Sundarî** (240) daughter of **Kalyâṇasundara** (238), king of **Kalyâṇa-kaṭaka** in the **Kanyakubja** country (237), and of Kalyâṇasundarî (239), from the hands of a **Vidyâdhara** who had carried her off through the air intending to kill her ; he conquers the Vidyâdhara in combat, converts him, and causes him to take the maiden back to her father's house. The Vidyâdhara then relates his own history (349 f.). On mount Vaitâḍhya, in the town of **Ratnapura**, lived king **Maṇichûḍa**, the father of Ratnaprabha and Ratnakânti, *etc.* Hereupon the prince proceeds to **Kalyâṇakaṭakam** in order to assist at the self-choice of **Guṇasundarî** (367). He gains her in the subsequent competition (when the author puts into his mouth a remark inimical to the adherents of the Sânkhya doctrine, — 383), and starts with her on his homeward journey (453). On the road, however, in the country of Mâlava (454), his rivals attack him with **Naravarman** at their head (389, 411, 416, 476). He overcomes them all, subjects them to himself, and sends all to their homes (476), himself also returning to his country.

Other stories are also inserted, such as that of king **Trivikrama**, son of Triśaṅku of **Srâvastî** (275), and of king **Srînivâsa** of **Srîpura** (547) who killed a Ṛishi in the forest and there built (578), as an expiation of the deed, a four-faced [*chaumukha*] temple of **Srîsânti** the (16th) Jinanâyaka (254), but nevertheless he descended to the seventh hell (*saptamîm narakâvanîm*).

As already mentioned, Vîra reaches only at v. 598, his short reply to Indra's question concerning the Sûrya grove below Satrunjaya. The sun-god had once devoted himself there to the service of the Jina during 60,000 years : hence the name. The water of the well in it, called Sûryâvarta, is consecrated by the nectar of the aspect of the statue of Nabheya statue placed there. Vidyâdhara Maṇichuḍa with his friend (Mahîpâla ?) proceeded also at the spring festival to the Vimalâchala (Satrunjaya) and worshipped the Jina, visited the Sûryavana, honoured the Nabheya statue in it, and took away some of the water from the holy well (603).

After king **Mahîpâla** had lived 104 years, he abdicated his government and surrendered his kingdom to his son **Srîpâla** (*conf. Mac. Coll.* I. 152, II. 113 ; *Verz. d. Berlin Hdschr.* 1362) and the Sindhu country with Jaladurga to his nephew **Vanapâla**. [Devapâla had married **Vanamâlâ**, the daughter of Naravarma Râja, and died at Satrunjaya, leaving a son **Vanapâla**.] Mahîpâla then withdrew with his spouse to the Satrunjaya, where, being instructed by the Muni Srîkîrti, he became at the end of his life a partaker of liberation (from separate existence).

" To this race [**of Vanapâla**], O Indra, belongs this king **Ripumalla** whose spirit is consecrated by great glory and virtue.' This highly favoured one, dwelling by the side of **Raivata**, will assuredly attain liberation (660) through (*i. e.*, after) three (further) existences."

Sarga or Chapter III. (822 vv.).

Srî Ṛishabhasvâmi janmarâjyâbhisheka-dîkshâ-kevalotpatti[34]*-Bharatadigvijaya-bhrâtṛidîkshâ-tatputra-râjyadânavarṇano nâma* : describes the birth and coronation of **Ṛishabhasvâmin** (the first Jina), his consecration and attainment of true perception, the conquest of the various parts of the world by **Bharata**, the consecration of his brother and the surrender of the kingdom to the sons.

[34] *Shadhadikshânkava*°. cod.

[Bharata, the son of Ṛishabhadeva, ruled in Ayodhya. He led an army north from Satrunjaya, and engaged in battle with a Mlechha râja of great power. In the first battle Bharata was defeated, in the second the Mlechha râja was beaten and fled to the river Indus "as a child in distress flies to his mother." Bharata was preparing to pursue him, but the Mlechha sought the aid of **Megha Kumâra,** who attacked Bharata's army for seven days. At last Bharata sent a *yaksha* against Megha-kumâra, who satisfied the latter that he could not prevail, and brought him to pay obeisance to Bharata. Upon this Bharata returned home. His minister **Sukheṇa** afterwards took a fort north of the Indus between the sea and the mountains.]

Vîra now continues uninterrupted to relate to **Indra** the origin of the wonderful excellence of the Satrunjaya tîrtha during the Avasarpiṇî period (2, 3). Here in Jambûdvîpa, in the right half of the Bhârata (varsha), in the middle region between Gaṅgâ and Sindhu, was **Vimalavâhana,** the first of the ancestral fathers. His son was **Chakshushmant,** father of **Abhichandra,** whose son **Prasenajit** was the father of **Marudeva** also called **Nâbhi,** and from the womb of his spouse **Marudevî** the lord of the world took birth by means of his omnipotence, at the end of the third spoke of the Avasarpiṇî period (4-8) under the name of **Ṛishabha** or **Vṛishabhasena** (225).

The *Purâṇas* also mention Nâbhi and Marudevî as the parents of a Ṛishabha, but attribute to Nâbhi himself another descent (namely with Agnidhra the son of Priyavrata for his father, — Wilson, *Vish. Pur.* Vol. II. pp. 100-103). We find **Vimalavâhana** again as the name of the last prince of the fifth spoke (xiv. 318-19), so that the first and the last prince bear the same name and perhaps purposely so! **Prasenajit** appears in the *Râmâyana,* I. 70, as the eleventh descendant of **Ikshvâku** (otherwise in *Vish. Pur.* Vol. III. p. 265 f.) and uncle of a Bharata. According to Wilson (*Vish. Pur.* Vol. IV. pp. 171 n.), this was the name of the father of **Śreṇika,** who was a contemporary of **Vîra.** The Buddhists also recognise a contemporary of Buddha of this name, but with him also a much younger prince, the father of Nanda (Burnouf, *Introd.* 2nd de, p. 320). The *Purâṇas* thus name even Suddhodana's (Buddha's) grandsons (*Vish. Pur.* Vol. IV. p. 170 f.). Hence it appears not improbable that the Jainas made use of this name, highly respected among the Buddhists, so as to secure for the pedigree of their Ṛishabha a well sounding point of attachment. — The same is probably the case with **Marudeva,** who is mentioned in the *Purâṇas* (*Vish. Pur.* Vol. IV. p. 168) as the twelfth ancestor of Suddhodana (Buddha). The *Râmâyana* mentions one **Maru** (i. 70) as the eighth ancestor of Râma; so i. 71 (*Vish. Pur.* Vol. III. p. 331) as the eleventh ancestor of **Sîtâ.** The *Vishṇu Purâṇa* quotes a Mâru as the 24th descendant of both of them, "who, through the power of devotion is still living in the village called **Kalâpa,** and in a future age will be the restorer of the Kshatriya race in the solar dynasty. (*Vish. Pur.* Vol. III. p. 325.)

Besides other children[35] by other wives Ṛishabha had, by his spouses Samaṅgalâ and Sunandâ, a twin pair by each; by the former (65) **Bharata.** and **Brahmî** (*sâdvî,* 264, 269), by the latter (67) **Bâhubali** and **Sundarî** (*śravakâ,* 265, 269); comp. Wilson, *Mack. Coll.* Vol. I. pp. 145-6. It is his image erected by Bâhubali (xiv. 177, 266) which imparts peculiar sanctity to Satrunjaya, and accordingly we find the two summits of the mountain in question called after his mother Marudevî (or °deva) and after his son Bâhubali (i. 353); compare also **Bharatam saras** (i. 60). — The Brahmanic legend of Ṛishabha's final anchorite life (*Vish. Pur.* Vol. II. p. 130 f.) has, as the *Bhâgavata Purâṇa* asserts (see Wilson's note, p. 104), most probably given rise to the entire view of him by the Jainas as their first Jina. Stevenson (*Kalpa Sûtra,* pref. xv., xvi. and 99) not only took him for a really historical personage, but to be also the *ideal* founder of Jainism: Pârśvanâtha to be the *real* founder, inasmuch as he "practised austerities in very ancient times, which the Jainas in after ages imitated."

[35] *E. g.* Draviḍa, vii. 1; Kuru, x. 399.

SARGA or CHAPTER IV. (671 VV.).

Bharata Bâhubalisaṁgrâmavarṇano nâma, — describes the combat of the two brothers Bharata and Bâhubali.

Vîra continues his narrative to **Sakra,** and speaks next of a pilgrimage of **Bharatâdhîśa** to the holy mountain.

[**Srî Somayasa** son of Bâhubali built the temple of **Ṛishabha Deva.**]

SARGA or CHAPTER V. (982 VV.).

Śrî Bharatatîrthayâtrâtîrthoddhâra(°*dvâra* Cod.)*varṇano nâma:* represents the pilgrimages and pious foundations of **Bharata.**

"As thou hast just heard of his victory over the external enemy, listen now to the victory of **Chakrin**[86] over the internal enemy, to his *tîrtha*-perfection and to his presence at all (*i. e.*, to his pilgrimages to all tîrthas ?)."

This chapter treats very particularly of Śatrunjaya and the Jaina shrines (comp. i. 60) erected on it by Bharata, as well as of **Raivata** (759, 868) that is Ujjayanta (732, 930), **Kâdambakagiri** (714), **Vaibhârakagiri** (953), *etc.*

[On the 15th of Chaitra the great Muni **Puṇḍarîka** became a *siddha;* from that day the 15th of Chaitra became a holiday and the mountain received the name of **Puṇḍarîka** (53).

(Persons going to the *tîrtha:* — When the hill comes in sight the **Saṅghvi** should perform the *panchaṅga namaskâra,* the other members of the Saṅgha following him. If a person returns from the van with the information that the hill is in sight, he should be presented with gifts for the good news. Then gifts of gold, silver, *etc.*, should be thrown towards the hill. Then descending from their conveyances, the pilgrims should perform *pañchâṅga* and worship the hill as the feet of Jina. When the *saṅgha* halts there, the pilgrims must fast; next day they should dress themselves handsomely after bathing, and, accompanied by their wives, and taking with them their household gods, they should prepare to visit the temples on the mountain. They should carry with them incense; the women should sing *gîtas;* and gifts should be made to beggars. The **Jati** should precede and the **Saṅghvi** should follow him. They should take *naivedya* and garlands of flowers. First, they should worship the mountain, then the **saṅgha.** They should cause *natakas* to be performed at the temples; the Saṅghvi and his wife should be worshipped; and the Saṅgha should feast and listen to the Guru's *Dharmakathâ.* The Saṅgha should ascend the mountain next day carrying with them instruments of music; they should rest at the **Chelam sarovara.**)

[When **Bharata** came to the Śatrunjaya tîrtha he founded **Ânandapura** on the borders of Saurâshṭra and built there a temple of Ṛishabhadeva. He presented it to his relative **Śaktisiṁha,** who then ruled in Saurâshṭra. Bharata repaired an old tank he found there which was afterwards called **Bhârata kuṇḍa.**

["Bharatâdhipa gave Saurâshṭra for the worship of the Tîrtha; and from that day this country was called **Devadeśa** in the earth region" (42). "What hill is this which shines before, in the Vayu direction? asked Bharata. In reply **Śaktisiṁha** said (81) 'lord, of old **Vidhyabhṛît Baraṭa,** of wicked mind and with *râkshasi* skill, made his residence here (82). That wicked **Râkshasa Baraṭa,** O lord, seized this great and famous mountain, giving it his own name. This wicked one — terrible, surrounded by the terrible — he heeds not my orders. By his sky-going power he travels in the air, he injures the country." Hearing this, the angry **Chakrin** spoke to Sukheṇa, — "To conquer him, lay the Chakrin's order on the head of the charioteer — the general." Coming forth in a chariot, as if he would seize the car of the sun, the

[86] Bharata is the first *chakravartin.* Hemach. 692.

general arrived (83-85). Perceiving **Barṭaka asura** with many Râkshasas, he prepared for battle. In a moment encountering and binding the Râkshasas, he cast down their leader in his own chariot. The rest fled, and **Sukheṇa** having obtained the victory speedily before the **Chakrin's** feet at **Raivata** threw down the Râkshasa, — humbled, and sorely downcast, tightly bound and with bursting veins. Having seen him, the merciful Śaktisiṁha then spoke, — "You planted the **asura** root of life-destruction ; and that tree of sin has borne these flowers; its fruit will be **Naraka**. If even now you will abandon the destruction of life, — if you will obey my order, I will permit you an escape from fear: in truth I will obtain your release" (86-91). "O lord!" spake the Râkshasa, "I will make your order my head-ornament." The Râja caused him to be released by the Chakrin. The Râkshasa also in his mountain began with joy to build temples, lofty as Meru, to **Adinâtha** and **Arishṭanemi** (93-94).]

SARGA or CHAPTER VI. (296 vv.).

Śrî Vṛishabhasvâmiśrî Bharateśanirvâṇâshṭâpadoddhâra(°dvâra Cod.)*śrî Sûryayaśaścharitavarṇano nâma*, — describes the *nirvâṇam* of **Vṛishabhasvâmin**, of Bharata, the consecration of the (mountain) *Ashṭâpada* (comp. i. 342 and Colebrooke, Vol. II. p. 208), the walk [in life] of **Sûryayaśas** (the son of Bharata).

After Bharata had rejoiced **Somayaśas**, the son of **Bâhubali** (x. 303) and others, by a donation of land and dismissed them (3), he again turned towards the government.

The death of **Vṛishabhasvâmin**, *etc.* (17 ff.).

As from **Vṛishabhasvâmin** the **Ikshvâku** race descended, so that of the **Sûryavaṁśas** is from **Sûryayaśas** (285). On the Somavaṁśa, see x. 303.

From Bharata arose Âdityayaśas (Sûryayaśas) and further Mahâyaśas, Atibala, Balabhadra, Balavîrya, Kîrtivîrya, Jalavîrya, and Daṇḍavîrya as the eighth.[37] Throughout [the life of ?] these men the Śrâddha-celebration lasted (288-9).

From Bharata downwards all his descendants were pious princes as far as Ajitasvâmin, the second Jina (viii.), and erected Tîrthas and built Jaina Chaityas.

SARGA or CHAPTER VII. (400 vv.).

Drâviḍa-Vâlikhilla-châritratîrthoddhâravarṇano nâma, — represents the walk [or life] of **Drâviḍa**, and **Vâlikhilla**, and also the Tîrthas erected by them.

A son of Vṛishabhasvâmin was also called **Draviḍa**, from whom the Draviḍa country, fertile in grain, takes its name. His two sons **Drâviḍa** and **Vâlikhilla** fell out with each other and made war, but afterwards they were reconciled (171) and undertook pilgrimages to Śatrunjaya. This chapter treats also of **Daṇḍavîrya** (see above).

[Hastinî-devî destroyed all the temples on the Śatrunjaya and retired to Hastisenanagara. She was a flesh eater and was accompanied by many false religionists.[38]]

SARGA or CHAPTER VIII. (724 vv.).

Śrî Ajitasvâmîn-śrî Sagaraśrî-Śântijina-Chakradharâdimahâpurushatîrthoddhâravarṇano nâma, — describes the Tîrtha establishments of **Ajitasvâmin** (the 2nd Jina), **Sagara**,[39] **Śânti** (16th Jina and at the same time the fifth Chakravartin), **Chakradhara**,[40] and of other great men.[41]

[37] The *Purâṇas* have quite different names for these. See Wilson, *Vishṇu Purâṇa*.

[38] [This seems to point to a foreign raid from Dehlî. — J. B.]

[39] Second Chakravartin of Hemach. 692 ff. : the first is Bharata.

[40] Chakradhara is not a title here (as in x. 401) but a name ; comp. 722, *nirvâṇam Śântinâthasya śrutvâ chakradharo nṛipaḥ*.

[41] Mahâpurusha corresponds here to the *śalâkâpurusha* of Hemach. 709.

The birth of **Ajitasvâmin** in **Ayodhya** from **Jitaśatru** and **Yaśomatî**,[42] is described in detail, like that of **Ṛishabha** (in iii.) and of **Pârśva** (in xiv.). The usual dreams indicate to the mother the high honour which is conferred on her (25). Fifty-six **Dikkumâryas** arrive in haste to venerate her (30), and **Saudharmendra** himself took him in his lap (35); the father gave to him the name **Ajita** and to the other son the name of **Sagara**.

SARGA OR CHAPTER IX. (539 VV.).

(In this the *Śrîśatrunjaya mâhâtmyeprathamaḥ khaṇḍaḥ* ends.) *ŚrîRâmaprabhṛitimahâ purushavarṇano nâma*, — describes Râma and other great men.

Whilst hitherto, as relates to Ṛishabha and Bharata, we had only to deal with personalities of the Jaina legend itself, we now reach the appropriations from Brâhmaṇ legends by the Jainas, which have been made, partly at least, in a very arbitrary way. In this the principal object seems to be to refer all these ancient heroes back to Ṛishabha as their ancestor, from whose two grandsons **Sûryayaśas** and **Somayaśas** the solar and lunar races are derived. The Hari-race (see Colebrooke, Vol. II. p. 207; Wilson, *Mack. Coll.* I. 153) is a branch of the latter.

Vîra continues: "listen further, O Śakra, to the history of this **Ikshvâkuvaṅśa**, as also to that of the mountain. I tell the histories of **Śrî Suvratajinendra** (the 20th Jina, comp. x. 320), of **Nârâyaṇa**,[43] **Râma** and **Râvaṇa**.

After many kings in the family of the **Âdityaśas** had passed, the Ayodhya prince **Vijaya**[44] ruled; by his wife **Himachûlâ**, he had a son named **Vajrabâhu**, who begat **Purandara**; and he begat **Kîrtidhara**. His son Sukośala abdicated the government in favour of his pregnant wife, and became an ascetic (7). After **Naghusha**, **Sodâsa**, Siṁharatha, Brahmaratha, Hemaratha, Śataratha, Vâriratha, Induratha, Âdityaratha, **Mândhâtar**, Vîrasena, (Virâsana, MS.), Pratimanyu, Padmabandhu, Vimanyu, Kuveradatta, ... Kaku(t)stha, Raghu, Anaraṇya, Aja, Anantaratha, we come (92) to **Daśaratha**. Of these names but few are known to the Brahmanic pedigrees of the *Râmâyaṇa* and *Purâṇas* (Lassen, *Ind.* I. p. iv. ff.; Wilson, *Vish. Pur.* Vol. III. p. 314), which Brâhmanic genealogies, however, do not agree with one another, and the order of succession differs in them. Here, probably, we have to deal in all three instances only with invented names, which except in a few merely general traits cannot be expected to agree.

To **Daśaratha**, in addition to his three wives **Kauśalyâ**, **Kekayâtmajâ**, and **Sumitrâ**, a fourth is here ascribed, namely **Suprabhâ**, who becomes the mother of Śatrughna, whilst Sumitrâ bears only Lakshmaṇa. Râma is called Padma, and Lakshmaṇa — Nârâyaṇa (94-98, — we should rather expect the reverse): the former is the name of the ninth Chakravartin in Hemachandra (v. 693), as also of the eighth white **Bala**[45] (demigod), *ib.* 698 (the ninth is called [Bala]Râma); the latter that of the eighth black **Vâsudeva** (Ardhachakravartin, Schol. to v. 695), *ibid.* 697, whose enemy is **Laukeśa**, *i. e.*, Râvaṇa, *ib.* 699. The *Satr. Mâh*, does not seem to know anything of a similar classification (after Vâsudeva, Bala); on the other hand *chakradhara*, *chakrabhṛit*, occur in the sense of *chakravartin*, see x. 401, 403, also *chakrin*, i. 2, v. 2, vi. 3, x. 143, 728. The *Kalpasûtra* has the names of Vâsudeva, Baladeva (Stevenson, pp. 36, 65).

Prince Janaka of Mithila is here called Vâsavaketu son of Vipulâ and of the Harivaṅśa (v. 99).

Râma's sons are called Lavaṇâṁkuśau (543). . . . .

SARGA OR CHAPTER X. (936 VV.).

°*śrîŚatruñjayamâhâtmyântarbhûta Raivatâchalamâhâtmye Bhîmasena-Harivaṅśa-Pâṇḍavotpatti-Kṛishṇa-Nemîśajanmavarṇano nâma*, — describes the history of **Bhîmasena** of the Harivaṅśa, the origin of the **Pâṇḍavas**, and the birth of **Kṛishṇa** and **Nemîśa** (the 22nd Jina).

[42] Elsewhere the Jainas give Vijayâ as her name.

[43] I.e., Lakshmaṇa, see below. [44] Name of the second White Bala, Hemach. 698.

[45] The Bala in v. 698 of Hemach. is the elder brother *(agraja)* of Vasudeva.

Sections x. to xii. describe the history of the **Pâṇḍavas** in its main features connected with that of Kṛishṇa, as this again is with that of **Nemîśa**, the Jina worshipped on **Raivata** or Girnâr. These *sargas* are therefore called by the separate title of *Raivatâchalamâhâtmyam*, because the holy places of that mountain (i. 345-52) are glorified in them.

["Salutation to **Arha**! May he protect us who knows and sees all, who is easy to be obtained, and removes the troubles of all men, who is honoured by all the gods, possessed of all qualities, witnessing actions like the sun, is infinite," *etc.*]

In the introduction **Indra** respectfully saluting **Mahâvîra** says, — "Lord! for our instruction thou hast related the history of **Satrunjaya**, referring to the principal summits, whereby I have been purified. But this mountain has 108 peaks (i. 34), among which twenty-one are principal summits (i. 352-54), which thou hast prominently mentioned; I would now hear the account of the most famous one for the purification of all creatures (2-5).

Accordingly the lord of the triune world begins with the description of the fifth summit of the **Siddhâdri**, namely **Raivata** (7-8).[46] [It yields the fifth knowledge *(pañchama jñâna)*, *i. e.*, salvation to worshippers. Gifts and offerings made here from the heart are productive of benefits in this world as well as in the next. The merit acquired here causes the accumulation of the sins incurred in several transmigrations in this world to dissolve as the heat of the sun melts butter. Here sages who eat not but pass their days in devotion, as well as the gods, daily worship Nemi. Here Apsarâs, numerous divine beings — Gandharvas, Siddhas, Vidyâdharas, *etc.*, always worship the Jina Nemi. Beasts mutually hostile, as cats and mice, lions and elephants, serpents and peacocks, live in harmony on this mountain. All the planets, daily appearing to rise and set, move round Nemi to worship him. All the seasons are to be seen here at all times. The tanks, among which Gajendrapada is chief, are filled with nectar by the gods. This **Raivata**, when remembered, gives happiness; when seen, removes misery; and when touched yields what is desired. Of such a mountain, O Indra, hear the story (41).

The Indra of former days, accompanied by the gods, made a pilgrimage to Satrunjaya on the 15th of Chaitra Suddha, and came to the Raivata mountain to praise Nemi on the 15th of Vaiśâkha Suddha. After bathing the image with water from the holy tanks, rivers, and lakes, and having worshipped it he came out of the temple; and as he came out a *deva* approaching him said there was a Muni on the mountain sitting on the *jñânaśilâ* (stone or rock of knowledge), honoured by men, sages and gods, and engaged in performing severe austerities. Hearing this Indra came to the Jñânaśilâ and saluting the Muni, sat down before him; then the gods with him asked who this Muni was and why he was practising such austerity. Indra, by meditation, knowing his history, answered them (49).]

As an argument for its expiatory power, he relates the story of **Bhîmasena**, the spoilt son of king **Vajrasena** of **Srâvastî** and of **Subhadrâ** (50-227). The contents are interesting in many respects.

Bhîmasena went so far in his wickedness as to kill his own father, because, in consequence of a complaint of the citizens, he had been punished by him. After his parricide the inhabitants angrily expelled him and installed his younger brother [Jayasena] as king (64). The prince roamed about and arrived (73) in the town of **Pṛithvîpura** in **Magadha**, where, after many thefts, he at length found service with a merchant **Îśvaradatta** (77) with whom he went to sea. After a month the ship suddenly grounded during the night upon coral banks, and all endeavours to float it again failed. The provisions and water became exhausted by degrees, and the merchant was just preparing to meet his death in the waves, when suddenly a parrot arrived, informing them in a human voice of his being the tutelary divinity of the mountain that was in sight. There was still a means of escape left: one of them must sacrifice his life

[46] Very considerable additions to Prof. Weber's analysis have been made to this *sarga*.— J. B.

by swimming to the mountain and there scaring the **Bhâraṇḍa**-birds.[47] By the current of air produced by the flapping of their wings when flying, the ship would float (88). In consequence of **Îśvaradatta's** appeal to his men, **Bhîmasena** offers for 100 *dînâra* to undertake the hazardous feat. It succeds, the ship floats and of course Bhîmasena is left behind on the mountain. The helpful parrot, however, points out a remedy for him also: he is to throw himself into the sea, where a fish will swallow him and swim to the shore. Should the fish not be inclined to vomit the passenger, he is to thrust an herb given him by the parrot into its throat, when it would open wide, and he would walk out upon the shore.[48] It happened as the bird had predicted, and in this way Bhîmasena reached the island of Ceylon (*Saiṁhalam tatam*, 97). After wandering about for a while and quenching his thirst from water-holding trees, he met a Brâhmaṇa mendicant (*tridaṇḍin*,[49] 99) who invited him to accompany him to a mine of precious stones *(ratnakhâni)* upon this *dvîpa Siṁhala* (112) where he promised him rich treasures. [Bhîmasena thinking one in a Muni's dress must be a good man went with him.] On the road the 100 dînâra were spent on travelling expenses. When they reached the mine, the Muni, on a new-moon day (*vadya* 14th) let Bhîmasena down into it by means of a cable (v. 115*b*, 116*a* are wanting in the MS.), drew up the precious stones the latter collected, and cutting the cable, abandoned him to the guardian *deva* of the mine, and ran away (118). Hereupon Bhîmasena wandered about in the pit in great distress. He met a very lean man, was addressed by him in a friendly way, and asked whether he also, like himself, had fallen a prey to his greed for jewels, through the instrumentality of the wicked penitent. When Bhîmasena had replied in the affirmative to these questions, and had asked him how he might again get out,— he was told that the goddesses of heaven would come next morning at dawn to worship **Ratnachandra**, the god of the mine, with song and dance and other means, and when the guardian's attention would be wholly absorbed with the songs he might use the opportunity to creep out stealthily with the servants of the goddesses. Next morning all this happened, and in a few days **Bhîmasena** arrived at **Kshitimaṇḍana** the capital of Siṁhala (129). There he entered the service of a merchant, but as he could not leave off his old propensity for thieving, he was soon caught and led to the post. There **Îśvaradatta** recognised him as his deliverer, obtained his liberation and took him on board his ship, which soon afterwards arrived at **Pṛithvîpura** (134). On landing Bhîmasena met and related his adventures to a foreigner who solaced him, and together they started on a visit to the **Rohaṇa** mountain. On their way they soon came to a hermitage and bowed themselves to the old Muni **Jaṭila** by name. Exactly at the same moment a disciple of the latter, called **Jâṅgala**, descended from the air, saluted his teacher, and replied to his question that he was come from visiting Saurâshtrâ, where he had, with the Jaina worshippers, assisted at the ceremonial on the **Śâtrunjaya** and **Ujjayanta** mountains (140), the sanctuaries on which were glorious beyond all description. He was particularly rejoiced by the glory of **Ujjayantâdri** (142), by the worship of which even a mean person might attain all felicity and exaltation, as **Aśokachandra** had done (143). This Aśokachandra was a poor serving man of the Kshatriya caste in the town of Champâ. Being tired of his house affairs he wandered about, and in one of his rambles saw some Jaina penitents and asked them how he might remedy his misfortunes; on their reply that in this world man was tossed about by the force of *karman* (*i. e.*, former works: entirely the Buddhist idea and name for destiny), and that he could not liberate himself from this incarceration in *karman* except by devout adoration of Raivatâdri (148). He started for it, and after a penance of several days there

[47] The Bhâraṇḍas are called *khâlapakshiṇaḥ*. Does this possibly mean "desert birds"? We find them again in the *Mahâbhârata*, as flying swiftly (?), xii. 3357, 3519, and as singing pleasantly and endowed with a human face, xii. 6325 (comp. *Ind. Stud.* Bd. III. S. 149). In the Panchatantra (p. 263, 18 ff.) a *bhâraṇḍa* appears as a sea bird with a double head. [Comp. the birds in the Vak islands of the *Arab. Nights*. — J. B.]

[48] A grotesque appropriation of 'Jonah and the fish,' which is met with twice elsewhere (see *Ind. Skizzen*. S. III.) in Indian myths, only as late, however, as the twelfth century, namely in *Râjatarangiṇî*, iv. 503, and *Kathâsarikâgara*, xxv. 47, or Tawney's transl. Vol. I. p. 207.

[49] Doubtless a certain animosity must have led to the choice of this name for a man who was a deceiver as the sequence shows.

the goddess **Ambâ** (the *śâsanadevî* of Nemi, worshipped on Raivata) gave him a touchstone *(sparśopalam)* the contact of which changed iron into gold (150). Returning home, he engaged servants, soon gained a kingdom, and enjoyed all pleasures. But in course of time he became tired of all this which he had obtained by the grace of **Ambikâ** (153), for forgetting whom he repented, and went to **Satrunjaya** with his people. After worshipping the Jina there, he went again to **Raivata** (155), where he piously adorned and worshipped the statue of **Nemiśa** and of **Ambâ**, *jagatâm ambâ;* and as he had now already reigned 300 years by the grace of the god and of Ambikâ, he determined henceforth to betake himself to the feet of Śrî Nemi, and to leave the kingdom to his son. He sent him and his people back to Champâ; and then took consecration *(dîkshâ)* and by pure devotion he soon obtained salvation *(śivam)*.[50]

[In concluding, Jângala said he saw all this with his own eyes and therefore regarded this mountain as a holy place *(mahâtîrtha)* which might give to the worshippers, though sinful, every sort of wealth in this world and a best place in the world to come.]

By this story of Jângala's all the penitents were greatly rejoiced, also the stranger as well as Bhîmasena. Both of them, however, continued their pilgrimage to the **Rohaṇa** (167-8) and watched there throughout the night in prayers to the divinity of the mountain; in the morning arriving at a cave, they struck in it (dug?) and obtained two jewels (*ratne*—169), and set out to sea. Once standing at night on deck, Bhîmasena noticed the moon and taking his jewel in his hand compared its appearance with it, but lost it by dropping it into the water (171) [when he fainted and began weeping. Seeing this those on board the ship and the sailors came round him and using fans and water restored him to sense, when he told them of the loss of his jewel in the sea, and requested them to stop the ship to search for it]. His companion offered him his own jewel and consoled him saying that **Raivata** was also here still and there was no occasion for complaining (179). Taking consolation from the words of his friend, and both having crossed the sea they wandered along the shore towards Raivata, losing on the way the other gem and everything they had by thieves. Fatigued, without clothing or nourishment, but nevertheless resigned to their fate, they met a Muni on their journey, to whom they paid their respects and complained of their lot: —

As without water a cloud, a body without life,
as a flower without fragrance, without a lotus a watertank || (185)
As without her brilliancy the Moon, as without voice the Sanskṛit
noble birth without modesty, piety without science ||
As without house a housewife, prudence without reserve
as the night without moonlight, and as a temple without image ||
As love without youthful strength, as a leader without armies
as a race without a noble son, as riches without liberality ||
As statute without compassion, oratory without truth
as the face without eye, so — without property is Man || (189).

[The Muni hearing this, felt pity for them and told them they had not acquired merit in their previous life *(pûrvajanma)* and hence suffered misery. Birth in a noble family, good fortune, peculiar felicity, wealth, long life, fame, knowledge, a pleasing wife, horses, elephants, servants, command, and empire, — corporeal beings obtained only through their meritorious actions *(dharma)*; but they should not suffer an untimely death, but visit the **Raivata** mountain which yields to its worshippers what they desire (190 f.). Then turning to Bhîmasena he said that in his former life he had teased a Muni for 18 *ghatikas* (7 hours) and in consequence he had been so long in misery.]

[50] Here evidently synonymous with *nirvâṇam*, comp. i. 6, 23; ii. 8, 383; vi. 293; ix. 533, *etc.*

He now promises to him that the fortunate turn of his destiny was shortly impending; and he is yet to adorn the world with Jina temples, and none will exist equal to him in felicity (198). Thus comforted, the two pilgrims continue their journey to Raivata (199). Arriving there in course of time **Bhîmasena** found his younger brother Jayasena, in the Arhat temple there, who had gone on pilgrimage with his councillors, *etc.* (200), and who received him joyfully, immediately abdicating the dominion, which he had only held in pledge for him. His subjects also were rejoiced at his return; and now he ruled most excellently, spreading blessings and happiness around him [having erected Jina temples everywhere in memory of his parents whom he had foolishly killed], having appointed his brother to be Yuvarâja (crown-prince) and his faithful companion to be his treasurer (219).

[Once he happened to see in a garden a **Vidyâdhara** worshipping Jina, and learning from him — in answer to his question — that he had come thither from the Satrunjaya and Ujjayanta mountains, he remembered the obligations he was under to the Raivata and was sorry for his ingratitude.] He then surrendered the government to his brother **Jayasena** (223) and set out with a small following to Raivata as a hermit (227). [On his way he visited **Satrunjaya** where he erected a Jaina temple called **Ashṭahnikâ**, and thence he came to Raivata and there worshipped the image of **Nemi**, attending to the fourfold duty of liberality, good nature, austerity, and faith; and being instructed by **Jñânachandra Muni**, he conducted himself religiously and became a Muni. At the conclusion of this account all the gods reverently worshipped Jina and went to their respective places.]

As **Nemi**, the Jina first established by Bharata upon Raivata, belongs to the **Harivaṅśa**, an account of the history of this race is attached (236-37).

Next follows a tale about king **Sumukha** in **Kauśâmbî** (239), who fell in love with **Vanamâlikâ**, the wife of **Vîrakuvinda** (268). His minister Sumati, with the help of an ascetic sister *(parivrâjikâ)* named **Âtreyikâ**, procured her for the king (270).

[Vîrakuvinda went mad, and was seen one day by the pair in rags and pelted by the children. They then repented, but were both instantaneously killed by lightning. But in virtue of their mutual love, they were reborn in the town of **Harivarsha** and were called **Hari** and **Hariṇî** and lived happily in union. Vîrakuvinda, after the death of the râja and Vanamâlâ became quiet and giving himself to religious duties, died and was reborn in the **Saudharmakalpa** as a god named **Kilvishika** (sinful). Remembering his former birth and seeing the râja and Vanamâlâ reborn as a pair, in anger carried them to Champâpurî (300).]

The princes descending from Somyaśas (vi. 3) the son of Bâhubali and grandson of the *prathamasvâmin*, Vṛishabha, are called Somavaṅśya, and form the Lunar race. To them belongs Śreyâṅsa (the 11th Jina) (303-4). [He first pointed out the duty of liberality by offering to Yugâdîśa the juice of sugar-cane *(ikshu)*, whence he and his descendants were called Aikshvaku in the Avasarpini age. After him succeeded in order Sârvabhuma, Subhuma, Sughosha, Ghoshavardhana, Mahânandî, Sunandî, Sarvabhadra, Subhakar, and other kings unnumbered, some of whom attained *mukti* and others *svarga*. The last king of this line was **Chandrakîrti**, who obtained *svarga* but left no heir. Then while his subjects were assembled to consider the government, the god **Kilvishika** appeared in the air and bid them not lament for the death of their king but accept **Hari** and **Hariṇî** timeously brought by him as their king and queen, and supply them with liquor, flesh and fruit. So saying, and blessing them he disappeared.]

King **Hari** was then consecrated with ceremony in the temple of **Śitalasvâmin** (the 10th Jina). From him descended the Harivaṅśa (312). [He conquered the whole earth and married several kings' daughters.]

To him **Hariṇî** bore **Pṛithvîpati**, who was followed by Mahâgiri, Himagiri, Vasugiri, Giri, Mitragiri and Suyaśas. All these princes were rulers of the three divisions *(trikhaṇḍa)* of

the earth, zealous Jains, leaders of *Sañghas*, some of whom obtained directly the *nirvâṇam*, and the others at least *svarga* (318-19). Then as an appendix *(prasaṅgât)* "the history of the 20th Arhant, **Suvrata**" is related: he belonged to this Harivaṅśa and was the son of the Magadha king **Sumitra** in **Râjagṛiha** (320 ff.).

[**Sumitra's** queen was **Padmâdevî**, possessed of all inward and outward good qualities. She observed in the latter part of the night of the 15th of Śrâvaṇa the fourteen great dreams indicating the birth of a Jina, and perceived lord **Prâṇata** descend from the 10th Devaloka. She was delivered of a son **Munisuvrata**, on the 8th of Jyeshṭa-vadya in the Śrâvaṇa nakshatra. His birth was celebrated by **Indra** and the gods as well as by his father Sumitra. This prince married **Prabhâvatî** the daughter of king **Prabhâkara** of **Pṛiṭhvîpura**, and after enjoying every kind of pleasure he had a son named **Suvrata**. Placing his son on the throne, **Munisuvrata**, along with other (1,000) kings, obtained *dîkshâ* on the 10th of Phâlguna śuddha in Śrâvaṇa nakshatra, and on the 10th of Phâlguna-vadya at *Śrâvaṇa nakshatra* a temple was built of the lord Munisuvrata, which was celebrated by Indra and the gods. The lord then set out on foot to instruct the world, and arrived at **Pratishṭhâna** (Paithaṇa); there he discovered (by meditation) that a horse, who had been his friend in the previous life, was to be killed in the morning at an *Aśvamedha* (horse sacrifice) to be performed in the town of **Bhṛigukachha**, and immediately started off, and on the way took rest for a moment at **Siddhapura**, where consequently a temple was erected at dawn by king **Vajrabhṛit**. Early in the morning the lord reached **Bhṛigukachha**, a distance of 60 *yojanas*, and took his station in the **Koraṇṭaka** forest, where he was reverenced by gods and by **Jitaśatru**, the governor of the town accompanied by his army and the horse. The Muni then taught the assembly thus: — "This world is a terrible wilderness; here, surrounded by evil beasts, a helpless being or sojourner is tormented by demons; while walking in the divine path he is tied with four ropes and annoyed by a wicked forester; and he is defended only by a pious and honoured man. To protect the helpless is religion and a duty calculated to give all happiness, *etc.*" The preacher being asked by Jitaśatru whom this advice benefitted, he replied — "no one except the horse." King Jitaśatru said, "Master, who is this horse, that has obtained virtue — though a beast?" The muni replied: — "In the past existence I was a king of **Champâ** and this friend of mine was then my councillor by name Matisâguru; but engaging in bad deeds, he died and after several transmigrations he became a dishonest grocer named **Sâgaradatta** in the city of **Padminîkhaṇḍa**, and formed a friendship with a Śrâvaka called Jinadharma. They learnt from a Jaina teacher of the advantage a man obtains by erecting an Arhat temple of jewels, gold, or earth, namely the destruction of all his evil deeds in the next life of the builder of such a temple. Accordingly **Sâgaradatta** erected an excellent Jina-temple outside the town, placing an image in it, and also a lofty Śiva-temple to the east of it. On a summer day he went to the Śaiva temple where he observed the worshippers taking white ants out of *ghî* pots and crushing them under their feet. He felt uneasy and began to clean the temple with his own cloth. The chief worshipper continuing his work told him he was perhaps deceived by white-clad heretics as he vainly pretended to protect insects by unseemly means. **Sâgaradatta** thought with himself that these highly honoured but wicked men would ruin themselves and their master (*i. e.*, himself). He died and became this horse of yours; but in virtue of the merit he had acquired in his former life by erecting a temple to the Jina, I have come to save him (365).

Hearing this account, the horse remembered his former life, and fasting in meditation for seven days, he expired and became a god in the eighth heaven — named **Sahasrâra**. But while meditating he (the god) remembered his former life and coming down to earth, he placed an image of **Munisuvrata** in the centre of the gold temple at **Champâ** and an image of a horse at **Bhṛigukachha** and so fulfilled the desires of the followers of **Munisuvrata**. From that time **Bhṛigukachha** became celebrated for its holy place called **Aśvâvabodhaka**. So also the **Narmadâ**, from Suvrata Arhant having bathed in it, became a holy river with power to make the helpless to become lords.

The Arhant then went to **Satruñjaya**, and, by walking to them, made all its summits holy places. Then he went to **Bhṛigukachha, Sauripura, Champâ, Patishṭhânapura, Siddhapura, Hastinâgapura,** *etc.*, and lastly to the top of **Sammeta Sikhara,** accompanied by 1,000 munis. There he obtained *Muktipada* (salvation) on the 9th Jyeshṭha-vadya, Śrâvaṇa nakshatra. This muni lived altogether 30,000 years, of which for 7,500 years he was a prince, 7,500 a ruler, and 15,000 a sage. Here ends the story of **Suvratasvâmin,** who was followed by his son Suvrata and other kings of the Harivaṅśa (384).

King **Vasu** of the Harivaṅśa ruled at **Mathurâ** on the banks of the Yamunâ and was followed by his son **Bṛihatdhvaja** and others, the last of whom was **Yadu,** the progenitor of the **Yâdavas.** His son Sûra had two sons named **Sauri** and **Suvîra.** King Sûra, placing Sauri on the throne and appointing Suvîra crown-prince, obtained *dîkshâ.* **Sauri** giving over the kingdom of **Mathurâ** to his younger brother, went to the **Kuśâvarta** country which he ruled and founded **Sauryapura** as his capital. There he became the father of **Andhakavṛishṇi,** and others. His brother **Suvîra,** likewise, gave up the kingdom of Mathurâ to his eldest son **Bhojavṛishṇi** and went to **Sindh,** where he became king and founded **Sauvîra** in the Sindhu country as his residence. **Sauri** afterwards surrendered the government of **Kuśâvarta** to **Andhakavṛishṇi** and went to **Supârśva,** a mountain supporting **Meru,** where he became a disciple of the **Pratishṭamuni** and obtained bliss.]

The son of **Bhojavṛishni** in **Mathurâ** was **Ugrasena,** the father of **Kaṁsa** (666-68). On the other hand, **Andhakavṛishṇi** in Sauryapura had ten sons by **Subhadrâ** who were called **Daśârhâḥ,** — 1. **Samudravijaya** father of **Nemi** (712) or **Arishṭanemi** (846, 48, 76), 2. **Akshobhya,** 3. **Stimita,** 4. **Sâgara,** 5. **Himavant,** 6. **Achala,** 7. **Dharaṇa,** 8. **Pûraṇa,** 9. **Abhichandra,** 10. **Vasudeva,** the father of **Kṛishṇa** by **Devakî,** daughter of **Devakanṛîpa** (681, 698) and of (Bala) **Râma** by **Rohiṇî** (679), besides other two daughters (*anuje*) **Kuntî** and **Mâdrî,** wives of **Pâṇḍu** (397). Here little agrees with the Brahmanic data: on the other hand, however, the birth, *etc.*, of Kṛishṇa is related materially in the same way as in the *Purâṇas.* His wives were — 1. **Rukmiṇî** the sister of Rukmin, with whom he eloped by the strength of his arm; 2. **Jâmbavati,** daughter of the bird (!) Jâmbavant, whom he carried off, conquering her father while she was bathing in the Jâhnavî; 3. **Lakshmaṇâ;** 4. **Susîmâ;** 5. **Gaurî;** 6. Padmâvatî; 7. **Gândhârî;** — so according to 933-35, where eight wives are spoken of, but only seven are enumerated: the eighth is **Satyabhâmâ,** mother of Bhânu and Bhâmara (821). The *Purâṇas* know only of the four (emphasized), — for the others they have different names.

Not less discrepant is the pedigree of **Daryodhana** and of the Pâṇḍavas, given in 399 ff., who do not even belong to the Somavaṅśa, but are directly derived from a son of **Vṛishabhasvâmin** called **Kuru!** From Kuru the **Kurukshetram** is said to derive its name, as from **Hastin** the town of **Hastinâpura.** From **Hastin** descended **Visvavirya** and also **Sanatkumâra** (the fourth Chakravartin), and **Śanti, Kunthu, Ara,** who were at once *tîrthakṛit* (16th to 18th Jinas) and *chakradhara* (5th to 7th Chakravartins: — see Hemach. 693), and then **Indraketu, Kîrtiketu,** Vairikulântakṛit (or is this an adjective and not a proper noun?), **Subhavîrya, Suvîrya, Anantavîrya,** his son **Kṛitavîrya,** and the 8th *chakrabhṛit,* **Subhûma.** After innumerable other princes had passed — downwards everything agrees fairly well with the *Purâṇas* — **Śâṁtanu** was born.[51]

[Once, dressed in a dark blue coat, he went into the forest to hunt, accompanied by huntsmen and dogs. In pursuit of a deer he left his companions and saw a high temple of gems on the banks of the **Gaṅgâ.** Surprised by the beauty of the place he entered and, having saluted the image of Yugâdijina, he was about to ride off on his elephant when he noticed a very beautiful woman. Enquiring who she was, he was told she was the daughter of king **Jahnu** and named **Gaṅgâ,** and how one

[51] From this point to the end of this Sarga is almost entirely a condensed version, not given by Prof. Weber. — J. B.

Châraṇamuni had told her father that king Śâṁtanu of Hastinâpura would marry her on the bank of the **Gaṅgâ**, and that, after the muni left, Jahnu had built this temple and kept his daughter to worship Yugâdhiśa. Now **Śâṁtanu** had come to fulfil the word of the Muni. Hearing this **Gaṅgâ** smiled and said to Śâṁtanu that after her marriage she would stay with him only so long as he would regard her wish. **Śâṁtanu** assented to this and married her in presence of the Jina. Her father too, being informed, came in haste to celebrate the nuptial festival, and, remaining a few days, returned with his retinue. While the couple was there alone, two Munis came down from the sky to worship the Jina. The king enquired of their residence, *etc.*, and was told they were **Vidyâdhara Munis** — pilgrims to holy places to worship Jinas, and that after visiting Sammeta, Arbuda, Vaibhâra, Ruchaka, Ashṭâpada, and others, they had been to **Satrunjaya** and **Raivata**, and that on going to the fourth summit (of Raivata) named **Kânchana**, they saw some one as brilliant as the sun worshipping **Nemi**. He told them he had once been a Kshatriya living at **Sugrâma** near the Raivata; but possessed of an evil mind he began to annoy the pilgrims, beating them and telling lies, and, as a punishment, he was attacked by an incurable disease called *lûtâ*.[52] Fortunately he heard from a Muni the account of this holy place, and accordingly came to this **Kânchana** summit and was gradually freed from his physical and mental ailments by bathing in the waters of **Udayantî** and worshipping **Nemi** in the temple of king **Bharata** (after whom this land of India was once called Bharatakhaṇḍa). At length he died in meditation and obtained this shining body with divine powers. But remembering his obligations to this holy place, he returned to reside here, and by daily worship of the Jina, he would become *kevala* or a Muni and obtain *mukti*, and again come to abide by **Nemi** as **Siddhi Vinâyaka**.[53] At the conclusion of this account of himself and of the sacred place, he ascended into the sky.

The twain (Śâṁtanu and Gaṅgâ) after worshipping the Jina happened to notice this beautiful jewel temple, and thought of going to some other tîrtha. After the departure of the Munis, **Śâṁtanu** was inclined to visit **Kânchana**; but his retinue having come he returned home with them in pomp and pleasure (464).]

Śâṁtanu was the father of **Gâṅgeya Bhîshma** by **Gaṅgâ**, of **Chitrâṅgada** by **Satyavatî**, and of **Vichatravîrya**.

[On account of his fondness for hunting against her wish and counsel, **Gaṅgâ** with her son **Gâṅgeya** went back to her father's. **Śâṁtanu** regretted his loss and went distracted; but being consoled by his ministers he passed 24 years. King **Jahnu** received his daughter graciously, and taught Gâṅgeya every science and art. By the religious instructions of a Jaina preacher he became a Śrâvaka and went to the place where his mother had been married to pass his days in religion and devotion. **Śâṁtanu** sometime after came thither a-hunting, and **Gâṅgeya**, seeing the birds and beasts in the forest agitated by the king's dogs and huntsmen, came out of the temple armed, and seeing the king among his huntsmen, addressed him, — "O king, you being lord of the earth, ought to protect the innocent and punish the guilty; this being your duty, how can it be said you are a king while you kill helpless animals? As you allow no wrong to be done within the limits of your kingdom, so do I in this forest." But finding the king regardless of his admonition, with his arrows he killed some of the huntsmen and distressed the rest, when the king challenged him to a duel. While they were fighting **Gaṅgâ** hearing of it from a servant came thither in haste and blaming the king for his fondness for the chase, informed him that his antagonist was his own son. The king then with affection embraced his son, who had fallen at his feet, and requested his wife to forgive him and resume her place with her son. She replied that, as he did not keep his promise, she would not live with him, but he might comfort himself in the company of his humble, dutiful and learned son whom she had come to see. Then in spite of the entreaties of her husband and son she left for her father's. The king glad at obtaining his son but sorry for his separation from his wife returned home. **Śâṁtanu** afterwards, on one of his excursions, went to the banks of the **Yamunâ**, where a most handsome girl caught his eye; on enquiry he learnt that she was the daughter of the head fisherman, a Sarasvatî in knowledge, a Lakshmî in beauty, a

[52] Said to originate from the bite of a poisonous insect.

[53] A divinity of wisdom and wealth to fulfil the desires of the worshippers of Nemi.

Kalpavṛiksha at home, and a maiden who had not found a worthy husband. The king returning sent his wise counsellors to request the fisherman to give him his daughter in marriage; but the fisherman refused compliance, adding that the connexion between a high and a low family was unsuitable, that his daughter, though made queen, would not be so respected as one born in a high family, and, moreover, the king had an able son to succeed him so that his daughter's children would have neither respect nor authority. Hearing this the king was depressed; but his son **Gâṅgeya**, when he heard it, went personally to the fisherman and asked his daughter for the king, saying he would respect and treat her just as his mother Gaṅgâ, and that for long he had been *viraktu*,[54] and consequently her son, being his younger brother, would succeed the king; and to remove any chance of his (Gâṅgeya's) sons forcibly depriving her son of the government, he vowed before the Sun and Devas to remain celibate, and they (the Devas) showered down flowers and named him **Bhîshma** because of his *bhîshma-vrata* or hard resolution.

The fisherman then was pleased and gave him the following account of his daughter. There was a king, he said, named **Ratnasekhara** of the town of **Ratnapura**, who had this daughter by his wife **Ratnavatî**.* But the infant immediately after birth was stolen, and, by some Vidyâdhara, left on the banks of the **Yamunâ**; when a voice from the sky declared her parentage, her name **Satyavatî**, and her destined husband **Sâṁtanu**. Hearing this voice, he took her home and cared for her as his own (562). **Gâṅgeya** having thus obtained the fisherman's consent, returned joyfully home to tell the king of it. **Sâṁtanu** praised his son's admirable and noble conduct, but for a while was ashamed of his erotic desires. Afterwards on a propitious day he married **Satyavâtî**, and had by her two sons named **Chitrâṅgada** and **Vichitravîrya**. The king then gave up hunting, visited Satrunjaya and other tîrthas and piously breathed his last. **Chitrâṅgada** was placed on the throne by **Bhîshma**, but, disregarding the advice of the latter, he went to fight with a mighty **Gandharva** named **Nîlâṅgada**, and was killed. Bhîshma then inaugurated **Vichatravîrya** as king and taught him the arts and sciences. But on account of his reputed low birth, he was not invited by the king of **Kâśi** to the *svayamvara* of his three daughters — **Ambâ**, **Ambâlâ**, and **Ambikâ** (Ambâlikâ). **Bhîshma**, in wrath, went in person and by force carried off in his chariot all the three maidens, defeated the assembled kings who opposed him, and came back to Hastinâpura to give them in marriage to his younger brother.]

Vichitravîrya had (483-84) 1. by **Ambikâ** the blindborn **Dhṛîtarashṭra**, the husband of **Gândhârî** and of her seven sisters (640) and father of **Duryodhana** (749); 2. by **Ambâlâ**, of **Pâṇḍu**, — by **Kuntî** and **Mâdrî** (639) the father of the five **Pâṇḍavas** (743 ff.); and 3. by **Ambâlikâ** of **Vidura** the husband of **Kumudinî** daughter of **Devakanṛîpa** (642) who died of syphilis.

[The ministers thinking **Dhṛîtarashṭra** unfit, because of his blindness, made **Pâṇḍu** king under whose rule the country flourished. One day in summer he went out to look at the scenery of the woods, and being much pleased and walking on, he saw a man under a mango tree constantly looking at a picture and covering it again with his cloth. **Pâṇḍu** taking it from him found it to be a representation of a beautiful woman, and learned that it was of **Kuntî** the daughter of king **Andhakavṛîshṇi** of **Sauryapura** and sister of the ten **Arhas**, who was perfect in every way but unmarried, as not having found a fit husband, and that it was drawn by him to please his sight. **Pâṇḍu** then paid for the picture and went home with it. After passing some days quietly, through modesty but in pain and anxiety, he went out again to divert his mind with the woodland scenery, but wandered in vain for ease; seeing, however, a man senseless and nailed to the ground near a line of Champaka trees, he went up to him and found a sword before him and two rings of medicinal plants. Applying one of them to his body, the nails came out of the ground restoring him to his senses; and applying the other his wounds filled up and he was perfectly healed. On enquiry he told the king that he was **Anilagati** the master of the **Vidyâdharas**, and was deprived of his wife by **Asanivân**, another Vidyâdhara, whom he consequently pursued and was ultimately left in the condition the king found

[54] 'Indifferent' to worldly things.

him in. The Vidyâdhara requested Pâṇḍu his deliverer to accept both the wonderful plants and a ring by means of which he could go in a moment wherever he wished, with a promise to be near him when remembered. The king then returned home, thinking on him and **Kuntî** (620).

The painter from whom king Pâṇḍu got the picture of **Kuntî**, went to **Sauryapura**, and, in presence of Kuntî informed the king of the greatness and learning of **Pâṇḍu**. Kuntî was so pleased with the account that she determined to marry him. She could not from modesty, disclose her mind to her father, and like a lotus in a waterless country she lost her bloom. Having no hope of getting Pâṇḍu as a husband, she went into a garden to hang herself, and prayed to the family goddesses with joined hands: — "O mothers! helpless I now die for **Pâṇḍu**; none else but Pâṇḍu would I have in this life for husband. Be pleased to tell him this after my death, and give me this very Pâṇḍu as my lord in the next life." **Kuntî** then put round her neck the noose to strangle herself; but **Pâṇḍu** arrived, by the aid of the ring given him by Anilagati, and recognising her from the picture he had, at once he cut the noose replacing it with his arms. Kuntî seeing her husband was overjoyed and married him with the *Gândharva-vivâha* rite.[55] She conceived by him and told her husband; but both returned to their respective homes, she keeping her condition secret. When she gave birth to a male child, as a matter of necessity, it was put in a box and thrown into the Gaṅgâ. The box was carried down to **Hastinâpura**, where a charioteer named **Sûta** found and, opening it, saw a child bright as the sun on a clear day. He carried it home with delight and gave it to his wife **Râdhâ** as his own. The child was named **Karṇa**, and as he grew up he became a favourite of the king Pâṇḍu by reason of his qualifications (638).

Andhakavṛishṇi learning of his daughter's affection towards **Pâṇḍu** gave her to him in marriage. Pâṇḍu afterwards got **Mâdrî** the daughter of the king **Madraka** at her *svayamvara*. **Subala** of **Gandhâra** had eight daughters, the first of whom was **Gândhârî**, and a son **Śakuni**, and, as instructed by his family goddess, he gave the daughters in marriage to **Dhṛitarâshṭra**. **Vidura** also the third son of **Vichitravîrya** married **Kumudinî** the daughter of king **Devaka** (643).

King **Andhakavṛishṇi** handed over his government to his son **Samudravijaya**, became a disciple of **Supratishṭha-muni** and attained *śivaśrî*. **Samudravijaya** was a liberal, humble, devout man, who supported learning, ruled his country justly, and erected very many lofty temples of Jina. His wife **Śivâ** by name was equally good (665).

At **Mathurâ** the king **Bhojavṛishṇi** placed his son **Ugrasena** on the throne and became a devotee. Ugrasena's wife was **Dhâraṇî**. Once he asked a Brâhmaṇa ascetic who was observing a month's fast to dine at his house on the day of its completion; but from pressure of business he forgot to invite the Brâhmaṇa on the proper day, who consequently had to continue fasting for another month. Ugrasena again invited him to dine for *pâraṇâ* (breaking the fast) and again forgot the day. This being thrice repeated the ascetic died, and to avenge himself entered the womb of Dhâraṇî, who, after conception, longed to eat her husband's flesh. Concluding that the child would be her husband's enemy, she put it into a box of *kâṁsya* (bell-metal) and threw it into the **Yamunâ**. The box was recovered by a grocer at **Sauryapura**, who seeing in it a male child, luminous as the sun, and which he named **Kaṁsa**, as it was found in a *kâṁsya* box, he nursed it. The grocer, observing that Kaṁsa, as he grew up, daily beat the other children, thought him unfit for his business and gave him to **Samudravijaya**. **Kaṁsa** reached maturity in the palace where he became a favourite with **Vasudeva**, the king's younger brother (671).

In **Râjagṛiha** ruled **Jarâsandha** son of **Bṛihadratha** over the *trikhaṇḍas*. Once he sent **Vasudeva** along with **Kaṁsa** against his enemy **Simharatha**, who was defeated and brought bound on a cart to Râjagṛiha. Jarâsandha for this offered **Vasudeva** his daughter **Jîvayaśâ** in marriage. But **Vasudeva**, having learnt from some astrologer that she would be destructive to the families both of her father and husband, told **Jarâsandha** that his enemy had been defeated and brought there by **Kaṁsa** and not by himself, — and therefore it was Kaṁsa who deserved this favour from the king.

[55] Manu, iii. 35.

Jîvayasâ accordingly became the wife of **Kaṅsa,** who afterwards recalling his previous life and enmity to **Ugrasena** who was now his father, seized the kingdom of **Mathurâ,** with **Jarâsandha's** permission, and put his father in prison. **Atimukta,** the younger brother of Kaṅsa, seeing his father in prison, relinquished worldly desires and obtained *dîkshâ* (religious consecration). Thus **Kaṅsa** became king of **Mathurâ ;** and the **Daśârahas — Samudra** and his brothers, with **Jarâsandha's** leave, went to **Sauryapura.** Prince **Vasudeva,** becoming suspicious of Jarâsandha, travelled for a while and on the way married several (a hundred) daughters of petty kings, some for their learning, others because they chose him. Then he went to the *svayamvara* of **Rohiṇî** and obtained her in presence of **Samudravijaya** and all the **Yâdavas.** He then came to **Sauryapura** and **by Rohiṇî** had a son **Balarâma, Balabhadra** or **Baladeva.** Afterwards, through the importunity of **Kaṅsa** he married **Devakî,** the daughter of **Devaka.** At the marriage festivity **Jîvayasâ,** the wife of Kaṅsa, got drunk, and while dancing, she noticed the Muni **Atimukta,** her husband's brother, whom she embraced erotically, when he pronounced the curse that **Devakî's** seventh child would kill her husband and father. At this imprecation she left the Muni in sorrow and privately informed her husband of it. **Kaṅsa,** believing that the Muni's word would not fail, gave liberal gifts and honours to **Vasudeva,** and obtained a promise from him to make over the first seven children of **Devakî** as soon as born (688).

Devakî's first six children, on their birth, were carried off by a Deva — sent by Indra — to a woman named **Sulasâ,** and her dead children, born simultaneously, were brought back to Devakî. These being sent to **Kaṅsa** were dashed by him against a stone. In his way the first six children — named **Anîkayasâ, Anantasena, Ajitasena, Nihutârî, Devayasâ,** and **Satrasena,** were preserved in the house of Sulasâ. After this, Devakî, having bathed on her fourth day, dreamt at midnight of a lion, the sun, an elephant, *etc.*, and conceived ; then at midnight of the 8th Śrâvaṇa-vadya, she gave birth to a male child of a dark blue colour, when Kaṅsa's guards were fast miraculously asleep ; and Vasudeva, at his wife's desire, took the child to **Gokula** and gave it to Yaśodâ the wife of Nanda, bringing back her daughter born at the same time, and with delight gave it to Devakî. The guards, when awake, took that girl to Kaṅsa, who, thinking the word of the Muni had failed, and fearing nothing from her, cut her nose and sent her back to Devakî. The child at Gokula grew under the care of goddesses and was called **Kṛishṇa** from his *(kṛishṇa)* dark blue complexion. At play he killed two giantesses — **Śakunî** and **Pûtanâ** and a giant — **Śakaṭa,** — and uprooted the twin growing Arjuna trees.[68] Hearing of such deeds by her son, Devakî visited **Gokula** frequently with other women. And to protect him **Vasudeva** kept his son **Balarâma** at **Gokula** (702).

At **Sauripura, Sivâ** the wife of **Samudravijaya,** dreamt at dawn the fourteen great dreams, and at the very time, the 12th of Kârtika-vadya, Chitrânakshatra, a great sage descended from a chariot of the **Aparâjita** gods and entered her womb. Then, at midnight of the 5th of Śrâvaṇasuddha, Chitrânakshatra, she gave birth to a child of dark colour with the mark of a conch ; then on the top of **Meru** the fifty-six **Dikkumârîs** and sixty-four **Indras** celebrated the birth of the **Jina.** Samudravijaya also celebrated the event and gave his child the name of **Arishṭanemi** (the 22nd Jina). He was nursed by a crowd of Apsarâs and waited on by gods who had assumed his age at **Indra's** command. After this **Samudravijaya** went into the garden to amuse himself, when Indra seeing the Svâmi in the lap of his mother joyfully saluted him and said to the gods that Samudravijaya, in whose house the Svâmi **Nemi** Tîrthaṅkara had appeared as a son, was indeed meritorious and happy, praising the lord exceedingly for his bravery. Some of the gods present answered Indra that his praise of the boy before them was unseemly for they had once dried up the whole ocean and had pulverized great mountains with ease ; and desiring to see the strength of the **Jina,** they had come to the garden consecrated by him. There they saw the boy caressed by people, some saying "live long," some kissing him, some holding his fingers, some making him laugh by nodding their heads, *etc.* When, afterwards, they found the **Jina** in his cradle resting alone, they carried him off by stealth up into the sky. When they had gone some thousand kos up, the lord in meditation, knew what they were about, and to

[68] The sons of Kubera — Nalakubera and Maṇigriva — changed into trees by the curse of Nârada.

convince them of his powers, sunk them several thousand kos below the ground. Seeing their plight **Indra** pitied them, and coming to **Nemi** requested him to deliver them, as they had committed this fault through ignorance; and, after liberating them and putting the lord in his cradle, Indra returned to **Svarga**, **Samudravijaya** and others witnessing the power of **Nemi**, were highly pleased and returned home, celebrating a festival befitting the occasion in the **Arhant** temple. Henceforward the lord grew up protected by the gods under orders of **Indra** (737).

In **Hastinâpura**, **Gândhârî** the wife of **Dhṛitarâshṭra**, being pregnant, longed to ride on an elephant, to kill enemies, to imprison people, and to fail in respect to elders, quarrelling with all. **Kuntî**, the wife of **Pâṇḍu**, seeing in dreams Mount Meru, the Sun, the Moon, the ocean of milk, and Lakshmî, had a fortunate conception and longed to do pious actions; and, on a propitious day, when the five planets were in superior conjunction she gave birth to a child, when the gods showered flowers in the house and a voice from the sky was heard that this child would possess all pure qualities — mercy, liberality, *etc.*, that he was a **Dharmaputra** (son of religion). King **Pâṇḍu** celebrated his son's birth and called him **Yudhishṭhira** (great in war). Again Kuntî saw in dreams a flowering *Kalpataru* planted by the Wind in her own garden, and accordingly had an excellent pregnancy *(garbha)*. **Gândhârî** became impatient at her long carriage, *etc.*, and after thirty months bore an immature child which was kept in a box for six months; and as he had given his mother so much trouble, he was named **Duryodhana**. In the third portion of the night of his birth, **Kuntî** was delivered of a son, who, by a heavenly voice, was named **Bhîma**. Once king **Pâṇḍu** with his wife went to a mountain for pleasure, when **Bhîma** fell from his mother's arms and as his firm body struck the stones, they were pulverized as rice by a mill; and *devas* taking him up not in the least bruised, delivered him to his mother. **Kuntî**, on the occasion of her third conception saw, in her dreams, **Indra** riding on his elephant, and longed to kill **Dânavas** with arrows; and in due course she bore a child, when the gods showered down flowers, beat drums, **Apsarâs** danced, and a voice from the sky declared the child to be the son of **Indra** named **Arjuna**. By his other wife **Mâdrî**, king Pâṇḍu had also two sons **Nakula** and **Sahadeva**; thus he was the father of five sons, while his elder brother **Dhṛitarâshṭra** had a hundred, all brave but wicked (763).

Kuntî once went on pilgrimage to the city of **Nâsikya** and built there a temple of Chandraprabha-svâmî (the 8th *Tirthaṅkara*) and, after consecrating his image in it and performing other meritorious deeds, she and her husband returned home. Since then **Nâsikya** has become a holy place. It is said of it that "those who fall prostrate to the 8th *Tirthaṅkara* at Nâsikya obtain knowledge (of salvation) and so a first place in the next life" (766).

Kaṅsa, learning from an astrologer that he would be killed by **Kṛishṇa**, who had already slain several demons — **Kesi**, **Haya**, **Khara**, **Mesha**, **Vṛisha**, and **Arishṭa**, and being desirous to see his enemy, began the Sâruga bow ceremony, — offering his sister **Satyabhâmâ** to any one able to use the bow. When none was found able to bend the bow, **Anâdhṛishṇi** the son of **Vasudeva**, set out for Gokula in a chariot, and resting there for the night, at dawn in company with **Kṛishṇa** he started for **Mathurâ**; but on the way his chariot was stopped by a tree, which his companion uprooted and threw aside; he (Anâdhṛishṇi) was astonished at his strength and took him on to Kaṅsa's dwelling, where he took up the bow but failed to fix it, at which the assembled princes and **Satyabhâmâ** laughed. Then **Kṛishṇa**, in a rage set the bow in a moment and Satyabhâmâ resolved to marry him. **Anâdhṛishṇi** boasted that it was he who strung the bow, and was sent home by his father Vasudeva who was afraid of **Kaṅsa**. To discover his foe **Kaṅsa** invited all the kings to witness the athletic contests. **Kṛishṇa**, who had once killed the serpent **Kâliya** in a pool of the **Yamunâ**, went with **Balarâma** to see the sport. An elephant called **Padmotara**, set free by Kaṅsa was killed by **Kṛishṇa**, and another, named **Champaka**, by **Balarâma**, who pointed out Kṛishṇa to all assembled — to **Samudravijaya** and the others, as also to **Kaṅsa**, who became inflamed with rage. Then came into the assembly two wrestlers — **Chanûra** and **Mushṭika**, when Balaràma and Kṛishṇa left their seats, — the first killed Mushṭika, and the second the other. Kaṅsa at this became excessively angry and called with a loud voice "O base herdsmen! kill them quickly and **Nanda** who protected them, and those

also who are their friends." To this **Kṛĭshṇa** replied with eyes as red as fire — "**O Kaṅsa**, don't you see my strength yet? Defend yourself first and then do what you please to **Nanda** and others." So saying he left his seat like a lion and holding Kaṅsa by the hair dashed him on the ground. Then came the servants of Kaṅsa to slay Kṛĭshṇa, but they ran in all directions when they saw Balarâma coming with a tent pole in his hand to beat them. **Kṛĭshṇa** killed **Kaṅsa** stamping on his head, and threw him out of the arena. Then came the warriors and kings, dependents of Kaṅsa, to contend with Kṛĭshṇa, but fled when they saw **Samudravijaya** and other kings ready to oppose them.

Placing **Ugrasena**, the father of Kaṅsa on the throne of **Mathurâ**, Samudravijaya and the others returned to **Sauripura**. **Jivayaśâ**, grieved at her husband's death, went to **Râjagṛĭha**, resolved to destroy the whole **Yâdava** clan. To **Jarâsandha** she told the whole story in the most pitiful way, and he consoled her, sending king **Somaka** to **Samudravijaya** to demand **Balarâma** and **Kṛĭshṇa**. He was received by Samudravijaya and the others and delivered the message that Balarâma and Kṛishṇa having killed Kaṅsa had made themselves enemies to the family and ought not to be allowed to remain in the kingdom but should be sent to **Jarâsandha**. To him Samudravijaya replied that, Jarâsandha being grieved for the death of his son talked so, but was not he (Somaka) ashamed to demand Balarâma and Kṛĭshṇa who were to the Harivaṅsa as eyes to the body: "Go and tell Jarâsandha not to follow the course taken by Kaṅsa, his son-in-law, by awakening a sleeping lion." **Somaka** then left in haste lest he should be killed by Balarâma and Kṛĭshṇa, and related the whole to Jarâsandha (802).

Afterwards **Ugrasena** gave his daughter **Satyabhâmâ** in marriage to **Kṛĭshṇa**; and on the second day of the marriage, **Samudravijaya** collected all his kinsfolk and enquired in their presence, of **Kroshṭuki**, the best of astrologers, as to the result of their quarrel with **Jarâsandha** a powerful king. He was told that **Râma** and **Kṛĭshṇa** would in course of time slay their enemies and become rulers of the *trikhaṇḍas* of Bharatavarsha; but meantime they should retire to the shores of the western sea, and as soon as they reached it the enemy would begin to suffer losses, and that they should settle where **Satyabhâmâ** should be delivered of twin sons. Accordingly, Samudravijaya with eighteen *karors* families of **Yâdavas** crossed the Vindhya mountains (809).

Jarâsandha on hearing **Somaka's** reply, got into a rage, but his son **Kâla** said :—"Father, what are these Yâdavas before me, if permitted I alone will get at them whether they be in heaven, in the fire, or in the sea, and will slay them or not return home to show my face." Jarâsandha sent him with his brother **Yavana** and five hundred kings with large armies. Seeing Kâla approach like **Kâla** (death), the protecting goddesses took various forms to deceive him. Somewhere in the **Vindyâchala** were formed innumerable funeral pyres and a woman appeared wailing. On being asked by Kâla the cause of her lament, she said that in fear of Jarâsandha the Yâdavas were all in despair, and hearing of the approach of the prince Kâla, they entered the funeral piles and were turned to ashes: in this pile were burnt the ten Arhas, Balarâma, and Kṛĭshṇa, and she in sorrow at the death of her relations, was about to burn herself, and so saying she entered the fire. Thus deceived by the illusion of the goddesses and remembering his pledge to his father **Kâla** leaped into the fire and was consumed. Then his brother **Yavana** and the others returned and informed Jarâsandha king of **Magadha** of the death of all the Yâdavas and also of prince **Kâla** (818).

The **Yâdavas**, much pleased at this, went on to **Saurâshṭra** and encamped to the north-west of **Girnâra**, where **Satyabhâmâ** gave birth to two sons — **Bhânu** and **Bhâruara**. Then the **Daśârhas** worshipped Jina on **Girnâra** mountain and so purified themselves. **Kṛĭshṇa**, on a propitious day, fixed by **Kroshṭuki**, bathed and worshipped the ocean-god, and performed the 8th *tapa*; on the 3rd day, at night, the ocean-god came to Kṛishṇa and asked with joined hands why he was remembered; he then presented to **Kṛĭshṇa** a conch called **Pañchajanya**, and to **Balarâma** the conch **Sughosha**, and to both necklaces of jewels and clothes. Kṛĭshṇa in his reply said he had come in time, as the capital of the former Vaśudevas, now covered over by water, was required for a habitation. Hearing this the ocean-god went and told **Indra**, when Indra directed **Kubera** to build a town for **Kṛĭshṇa**. The town was built by Kubera in a single day with numberless palaces of one,

two, three, and many storeys, with innumerable temples of Arhant, and with lakes, wells, tanks, *etc.* Twelve *yojanas* was the length and nine the breadth, with a surrounding wall of gold and gems and with four round towers, like mountain tops, at the four corners. After completing this beautiful town like Indra's and called **Dvârakâ**, in the morning **Kubera** gave to **Kṛishṇa** a suit of yellow clothes, a crown, the very precious gem *Kaustubha*, a necklace of 27 pearls, the *Śârnga* bow, the sword *Nandaka*, the club *Kaumodakî*, and the chariot *Garuḍadhvaja*. To **Balarâma** he gave a suit of black clothes, a pestle, a garland of flowers, the *tulasa*, *etc.*, the chariot *Táladhvaja*, a bow, a plough; to **Arishṭa** he gave a necklace, bracelets, a very precious garland, the earrings *Chandrasûrya*, a suit of white clothes, and a jewel of great splendour; he gave to **Samudravijaya** the sword named *Chandrahâsa*, a suit of the best clothes, and a chariot; to **Mahânemi** he gave a chariot — *Garuḍadhvaja*, a spear with a thousand points, a suit of clothes, and a *Kaustubha* gem; to **Rathanemi** — a bow, an arrow, and a garland; and to the relatives and friends, he gave clothes and weapons according to their dignity. Then **Kubera** and the other gods with the Yâdavas, *etc.*, crowned **Kṛishṇa** and **Balarâma** as kings. They governed this newly settled country in conjunction with the **Dasârhas** and with the advice of **Samudravijaya**. At **Dvârakâ** the lord **Arishṭanemi** gradually grew into a young man (847).

Indra with delight, in presence of the gods, described the peculiar merit of **Nemi**, when some of them, questioning his word, came instantly to the world and assuming human forms settled in a town named **Suradhârâpura** at the foot of mount **Raivata**. Then they began destroying trees in the gardens and annoying tradesmen and others on the roads. These complaints reached **Anâdhṛishṇi** the eldest son of Vasudeva, and he without **Samudravijaya's** sanction, or that of any of the elders, went hurriedly with the instruments of war against the supposed mortals, but was defeated and carried to **Suradhârâpura**. Then **Samudravijaya** collected a large army, when **Balarâma** and **Kṛishṇa** requested to be allowed to go in his stead. They too were defeated and carried off prisoners. The people were greatly alarmed when they saw **Râma** and **Kṛishṇa**, inconquerable by men, demons, and gods, thus carried off. Then Kṛishṇa's wives went to their brother-in-law, **Nemi**, and said humbly that he, being a Jina, a Tîrthaṅkara, was of unlimited power, and that though his brothers had been carried off he was unmoved and his valour would be of no account unless it were shown now. Nemi considered for a while and then came out to the assembly, when **Samudravijaya** who was about to proceed against his enemies was brought back by **Kroshṭuki**, who told him his efforts would be fruitless as these enemies could be defeated only by a Tîrthaṅkara. In the meantime Mâtula the charioteer of Indra had brought a chariot by his master's orders and told Nemi to mount. He did so with the weapons of war and completely defeated the gods. Indra came down and praised him greatly, requesting that he would pardon the gods for their folly. The gods bowed when they saw Indra and prostrated themselves to the Tîrthaṅkara, who, pardoning them, went to Suradhârâpura and released Anâdhṛishṇi, Balarâma and Kṛishṇa. Indra requested the lord to take them to holy places — Satrunjaya and others for their benefit. The lord, sitting in the *vimâna* of Indra, went with them to Satrunjaya, told them its history, and thence came to Girnâra and then to Dvârakâ. Leaving Nemi and his brothers there, Indra and the others went to their respective abodes (932).

Next Kṛishṇa, on the advice of Nârada, goes to Vidarbha, and carries off Rukmiṇî the sister of Rukmin; and so on, much as in the Purânic legends.]

Sarga or Chapter XI. (416, vv.).

Raivatâchalamâhâtmye Pâṇḍavadyûtakrîḍâvanavâsâdivarnano nâma, — representing the game at dice, the forest life of the Pâṇḍavas, *etc.* In the invocation in v. 1, **Nemi** is expressly designated as the 22nd Arhant, in the same way as in x. 820, we find **Suvrata** named as the 20th. On the whole the contents agree with the *Mahâbhârata*.

Sarga or Chapter XII. (664 vv.).

Raivatâchalamâhâtmye Pâṇḍavâdisaṅ grâmavarṇano nâma, — represents the war of the Pâṇḍavas, *etc.*

It begins with the delivery of **Duryodhana** from the power of the **Vidyâbhṛit** king Chitrâṅgada, who had in vain prohibited the former from entering the **Dvaita** lake in the **Dvaitavanam**, where he had himself encamped while pursuing the Pâṇḍavas, — and as he nevertheless did so in company with his brothers, he dragged him away. Their wives turn beseechingly to **Yudhishṭhira**, and beg of him as the son of **Dharma**, to forget their offences and have pity on them. Thereupon, at Yudhishṭhira's command **Arjuna** liberates them, conquering **Chitrâṅgada**. After that **Duryodhana** is still uncivil and does not salute Yudhishṭhira, but is, however, forcibly made to incline himself, whereupon the former embraces him and dismisses him kindly. The **Pâṇḍavas** are consequently here set up as a model of Jaina ethics.

Death of Jarâsandha (652).

SARGA OR CHAPTER XIII. (720 VV.).

Śrî Nemidîkshâjnânanirvâṇa-Pâṇḍavoddhârâdivarṇano (dvârâ, Cod*) nâma,* — describes the consecration, wisdom, and *nirvâṇam* of **Nemi**, and also the pious foundations, *etc.*, of the Pâṇḍavas.

Kṛishṇa and his wives take much pains (83 *seqq.*) to excite erotic desires in **Nemi**; in which the former exhibits a pretty libidinous view of life and appears provided with all those epithets applied to him among Brâhmaṇs, and specially as he is directly styled **Vishṇu** (99,318), thus **Sârṇgin** (87), **Sârṇgapâṇi** (88), **Hari** (90), **Gadâdhara** (111), **Hṛishîkeśa** (105), **Achyuta** (106), **Govinda** (108, 112), **Pîtâmbara** (86); also his 16,000 wives are mentioned (*conf. Vish. Pur.* Vol. IV. p. 112; Vol. V. pp. 82, 105).

After long resistance **Nemi** agrees to marry, and **Kṛishṇa** himself selects a wife for him, namely **Râjîmatî**, the daughter of **Ugrasena** (108). Description of the wedding (120 *seqq.*), which, however, remains fruitless. After one year Nemi goes on pilgrimage to the **Uttarakurus** (173), — *ârohaṇavidhiṁ vyadhât.*

Prophecy of **Nemi** (320-405) on the 2,000 years after his *nirvâṇam*, by a merchant named **Ratna**, under the direction of **Ambâ**, concerning the future bringing and adoring of his statue and temple on **Raivata**, *etc.*

SARGA OR CHAPTER XIV. (343 VV.).

Śrî Pârśvanâthâdimahâpurushasachcharitavarṇano nâma, — describes the pure walk of Pârśvanâtha, and of other great men.

First to v. 97, the history of **Pârśvanâtha**. To the king Aśvasena in Vâṇârasî *(sic!)* after the usual fourteen dreams[57] by his spouse **Vâmâ** was born **Jineśvara Pârśva** (2-9); this son, in conformity with his father's order, afterwards married **Prabhâvatî**, daughter of king **Naravarman** (11). Once he recalled a wandering Ascetic **Kaṭha**, who followed the system of corpse penitence (?) from his exhibition (?) of a snake tormented by smoke. The snake surrounded by flames and expiring at the appearance of Pârśva (comp. i. 4) as *Svabhrapati* (Nâga prince), was reborn under the name of **Dharaṇa**,[58] and **Kaṭha** as the Asura **Meghâmâlin** (12-14). After the expiration of the 30th year of his life, the lord (Pârśva) was seized with a longing for consecration, which he obtained along with 300 *(triśatî)* princes. He observed the first castigation[59] in the **Kâdambarî** forest upon the **Kaligiri**

[57] On these fourteen dreams which the mother of an Arhat sees, comp. *Kalpasûtra*, pp. 25, 26, 42, 52, 65. As the 15th Triśala herself appears in Stevenson's frontispiece. According to Wilson, *Mack. Coll.* Vol. I. p. 148, there are sixteen dreams, as among the Buddhists; S. Hardy, *Man. Budh.* p. 3.

[58] And his faithful servant, — see continuation. Hence it comes that the emblem of Pârśva is a serpent (v. 1 and Hemach. 48) and that pronouncing his name is an antidote against snakes (i. 333). His very name Pârśva was derived from the circumstance (v. 9) of his mother, when she was pregnant, with him, having seen at her side a serpent crawling *(sarpam sarpantam)*.

[59] Thus probably is *kâyotsarga* (31,319) to be understood? Comp. "neglected his body," *Kalpa Sût.* p. 86.

on the brink of a tank (19). The **Aṇga** king who came here to reverence him, no longer found him; to console him the gods made a statue of the lord, nine *hastas* in height. The **Aṇgarâja** founded a temple there, which was from that time known by the name of **Kalikuṇḍam**, and is celebrated for its holy qualities (to 30). The next castigation the lord kept in **Sivapuri** (i. 382) in the **Kauśâmbaka** forest. **Dharaṇa** (the Nâga prince) quickly approached to worship him and held his outspread neck *(phaṇa)* over him as an umbrella. From this the town of **Ahichhatra** derived its name (31-35). During the sojourn of the lord at **Râjapura, Îśvarabhûpa** came to venerate him, and was informed of his former births and built there a lofty temple and, in commemoration of his former birth, set up a cock-statue, — since which time the *tîrtham* is called **Kukkuṭeśvaram** (36-40). On the occasion of another *kâyotsarga* of the lord, the Kaṭhâsura (who had already been his enemy during ten births) tried in vain to frighten him and disturb his devotions by storms of thunder and showers of rain.[60] On the contrary he (Meghamâlin) was obliged to seek protection from **Pârśva** against the servants sent but by **Dharaṇa** for the defence of the lord, and thereafter he became his faithful servant along with Dharaṇa himself (41-62). Then in the **Kâśivana** the lord attained the true perception (*kevalam*, — see *Kalpa Sût.* 20) on the 84th day and began his office as preacher. **Aśvasena** and other princes, **Vâmâ, Prabhâvatî**, and other ladies, became ascetics; **Hastisena** and others, along with their wives, chose the right path; **Aryadatta**, etc., were his ten sages *(sûri)*. He wandered about in the world, creating sanctuaries wherever his foot touched the ground (till v. 69). Thus he came also to Satrunjaya, the most glorious *tîrtha*, where, like the first Arhant, he praised its height. The lord, of the triune world abode also upon Raivata and the other summits, and then returned to Kâśî. In presence of **Hastisena**, his relative, and of the *surendras* who came to him (73), he began, with his voice which embraced all languages, a discourse in praise of **Satrunjaya** (till 83). Hereupon **Hastisena** had himself consecrated as a *saṁghapati*, and went on pilgrimage to Satrunjaya, erecting there fresh *chaityas* on every summit, — as also on Chandraprabhâsa (254), Śrîśaila,[61] and Girinâragiri (89), — everywhere giving rich presents; then he returned to Kâśî.

"Into the number of *vartins* (otherwise called *âchârya, sâdhu, yati*) 20,900 men were incorporated; into that of the *vartinîs* (also called *sâdhvî*) 38,000 women; 164,000 was the number of *śrâvakas*, 349,000 (or 377,000 ?) that of the *śrâvikâs*." The *female* portion[62] is here considerably predominant, which is interesting. For an activity of 70 years (25,550 days) the numbers are not very enormous, — about 22 converts daily, — they are, however, after all, like Pârśva himself, perhaps only imaginary.

After the *bhagavant* had protected the world for 100 years, he betook himself to the **Sammeta Śaila,**[63] and was there delivered by monthly fasts called *nirvṛittaḥ* (comp. *nirvṛitti* = *nirvânam* in v. 290). **Śrî Hastisena** also gave over the government to his son and withdrew to Satrunjaya (99).

"Now, O **Surarâja,**" continues Vîra, I have told thee of all the *munis* and *saṁghapatis* who were zealous about erecting *tîrthas*. Listen also respecting those who shall come after us till the *ekânta mahâduḥkin*"[64] (98) — This prophecy (all verbs are in the future tense) extends to v. 324, to which a panegyric of **Śatrunjaya Puṇḍarîka** is added as far as v. 335: the same forms also the contents of v. 99 which constitutes the transition to the prophecy, which begins at v. 100:—

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[60] Possibly this is the subject of some of the sculptures in Jaina Caves at Elura and elsewhere. — See *Cave Temples*, pl. lxxxvi. — J. B.

[61] Respecting another mountain of this name, see Wilson, *Vishṇu Pur.* Vol. II. p. 141; Vol. V. p. 118; *Arch. Sur. South. Ind.* Vol. I. p. 7. — J. B.

[62] So also in *Kalpa Sûtra*, p. 93, where, in the enumeration of Vîra's disciples, there are also found 36,000 female with 14,000 male ascetics, and 318,000 female lay adherents with 159 000 male laics. [These numbers steadily diminish from about the sixth to the last Jina; Padmaprabha is credited with 420,000 sâdhvîs, 330,000 sâdhus, 505,000 śrâvikâs, and 176,000 śrâvakas. — J. B.]

[63] See i. 345, 358; Colebrooke, Vol. II. pp. 212-13. According to Stevenson, p. 98, — Śikhara. [So also *Ratnaśêkara*, II. p. 713. — J. B.]

[64] Hemach. *ekânta aduhshama.*

"When we shall have obtained the **Vaibhâra,** then also prince **Śreṇika,** on our advice, undertaking a pilgrimage, will there (upon Śatrunjaya ?) and in the town (—erect ? Here the finite verb is wanting, since we can scarcely be allowed to construe v. 100 with 101: hence, probably, a verse is left out in the MS.?) *chaityas.*" The sense seems to be:— that Śreṇika, the friend of Vîra, is to compare with Hastisena the friend of Pârśva; and as the latter, after Pârśva's demise on Sammetâdri, had withdrawn to Śatrunjaya, so Śreṇika, also, would do the like after Vîra's decease on the Vaibhâra (i. 345). The *Kalpasûtra,* however, knows nothing of such a decease on Vaibhâra, but places Vîra's death at Pâpapurî **(Pâvâpurî):** is *vaibhâram,* 'unburdening,' perhaps to be taken appellatively in the sense of *nirvâṇam, mukti ?* Possibly this idea has originated the name for the mountain itself.

"Three years 8½ months after our *nirvâṇa,* O **Sakra,** the law-confusing *pañchamâra* will occur"[65] (101) . . . "466 years and 45 days after this, in accordance with the directions of **Siddhasena,** will **Vikramârka** expiate the earth in conformity with the Jina doctrine, and abolishing my era will introduce his own"[66] (102-3) . . . .

Then follows a long story (to 280) of a pious merchant **Bhâvaḍa,** his son and grandson :[67]— **Bhâvaḍa Seṭh** will arise in **Kâmpîlyapura** — aSrâvaka. [His wife will be **Bhâvalâ** they will be poor. Two *sâdhus* will come to their house, and Bhâvalâ having entertained them, will enquire when she will obtain wealth. One of the *sâdhus* will answer that she must purchase a mare that will be brought to her for sale. She tells her husband and he buys the mare, which gives birth to a foal. **Tapan Râja** purchases the foal for three lakhs, and with the money **Bhâvaḍa** trades successfully in horses.] In return for a present of unicoloured horses he obtains from **Vikramârka** (124) the town of **Madhumatî** (*Daśakum.* 158-5) with twelve other towns in **Saurâshṭra-maṇḍala** (125): **Bhâvaḍa** enters the town in triumph and there a son is born to him, whom he calls **Jâvaḍa** (132). In remembrance of this he builds a temple of Vîra (135-6) in a newly founded town called Âbhâpurî [and an *apasro*]. When the boy had attained maturity (*or* the age of 5 years ?) Bhâvaḍa sends his wife's brother to Kâmpîlyapura [where many of his caste reside] to find there a wife for him (139). Passing the night on his journey at the foot of **Satrunjaya,** in **Ghaṭagrâma,** he sees **Suśîlâ,** the daughter of **Sûra** [who is beautiful as an *apsara-devastrî,* and after enquiring as to her gotra and name] asks her for his nephew. [Sûra is dejected at the idea of his inability to celebrate so high a marriage. His daughter laughing, protests that she will marry no one who shall not first answer four questions to be proposed by her. The messenger carries her home with him rejoicing. **Bhâvaḍa,** hearing what has occurred, is greatly astonished, and taking **Jâvaḍa** with him goes to the Jina's temple with his relatives. **Suśîlâ** is pleased with **Jâvaḍa's** appearance and proposes her queries] : these are concerning the definitions of "the four *purusharthas* — subjects of human purpose" — "What is the meaning of *dharma,* of *artha,* of *kâma,* of *moksha*" (154)? [The youth replies :— "*dharma* is to worship the **Jina** ; *artha* is to keep quite free from destroying life, from robbery, enmity, vain desire *(bhoha),* sorrow (*i. e.,* care for misfortunes happening in this life) ; *kâma* is desire of worldly pleasure and love; *moksha* is to subdue the mind and be freed from the body, and to purify the soul (159). The *kanya,* hearing this throws over his neck the war *mâlâ* and the wedding is celebrated (161). After some time shall have passed, and **Bhâvaḍa** shall have gone to heaven, **Jâvaḍa** shall, like Dharma, protect his own city (164).]

Now follows a highly remarkable interlude (165-67).

"On account of the evil influence of the *Duḥshamâ* age, the power of the **Mudgalas** will seize upon the earth by force, overflowing it like a stream of the ocean. Enveloping the land, they will seize cows, grain, riches, children, women, men of the middle, lowest, and highest conditions (in)

[65] According to Colebrooke, Vol. II. p. 215, Vîra's death is dated 3 years and 8½ months before the close of the fourth age (called *Dul khamâ Sukhamâ*) in the great period *avsarpiṇî.*

[66] It may be noted that this statement, if accurate, would place the death of Vîra in 521 B. C., or about 43 years before that of Buddha if we place his in B. C. 478. — I omit some of Dr. Weber's remarks here and just above. — J. B.

[67] I venture further to insert some additions from an analysis of this *sarga,* thereby expanding Prof. Webers' *résumé.* — J. B.

Saurâshṭra, Kachha, Lâṭa, *etc.*, as they advance. Then ordering the various castes to resume their respective occupations, the **Mudgalas** will distribute great riches, which they will bring into the country[68] . . . . Even then **Jâvaḍa Seṭh** — of all things provident, and careful of his religion, shall acquire wealth (168), and collecting round himself his own caste, in one locality — as in an **Âryadeśa,** he will there erect my temple to which the Munis wandering in Âryan and non-Âryan countries shall flock and be respectfully reverenced by **Jâvaḍa.** Hearing them say "during the *pañchamâra,* the *tîrtha* founder is Jâvaḍa," he shall ask them whether by this **Jâvaḍa** he himself or another is meant (172); he shall receive the reply — "The guardians (lords) of **Puṇḍarîka** in course of time became malicious, living on flesh and intoxicants, and drew a circuit (?) round Puṇḍarîka of 50 *yojanas:* whosoever oversteps it falls into the hands of the evil **Kapardayaksha** (175: see 246), therefore **Śrî-yugâdijineśvara** cannot be worshipped; but now the time has again arrived to exalt him, and thou art the fortunate one. Endeavour to preserve the image of the first holy lord founded by **Bâhubali** (see 266) by the religious worship of **Chakreśvarî-surî.**"[69] Accordingly she appears to him after a month's penance, and directs him to go to the town *(druṅga)* of **Takshaśilâ,** and there to arrange with prince **Jaganmalla:** there, before the *dharmachakram,* he will perceive the image of the Arhant *(ârhatam bimbam),* and through her favour he will establish a great *tîrtha* as a mark for *sudharman* (orthodox believers)[70] (182). He also succeeds, really by means of bribes, in gaining the favour of the prince of **Takshaśilâ** so as to be permitted to carry away in cars the image of **Ṛîshabhasvâmin,** as well as of **Puṇḍarîka** (see i. 499) and he succeeds is bringing them into the **Surâshtra maṇḍala,** near to his city of **Madhumatî** (191). He had before this sent ships freighted with goods to **Bhoṭa,**[71] **Mahâchina,** and **China.** These had been driven by adverse storms to the golden isle, **Suvarṇad(v)îpa** [where they find that the dust of the ground turned to gold when a fire was lighted, and they had filled the ships with the dust of the islands], and now the whole eighteen came in. A messenger informed Jâvaḍa just when he arrived in the vicinity of the town that they had reached after an absence of 12 years, and another brought the news of the arrival of **Śrî-Vajrasvâmin.**[72] Without noticing the former he proceeds to salute the latter. While he was still absorbed in the contemplation of **Vajra,** a god descends from the skies, illuminating the firmament, and appearing like a flash of lightning, and bending before him, says (201):— Lord, I was formerly **Kapardin** [Kaparddhin] the son of **Sukarman** Râja of "**Tîrthamânapura,** wicked and abandoned to drink; hear how I was saved by thee when I was about to be precipitated into the abyss of my wickedness. [You kindly presented me with the *naukara mantra,* so that I was delivered. I kept the vows you prescribed.] One day I was sitting in the **Chandrashâla** with my wife and sipping the Kâdambarî wine. While thinking of the *naukara,* a snake writhing in the talons of a bird [*śukani,* Guj. *samalî*] dropped poison into my cup as I lifted it (207). Not perceiving it,[73] I drank and was thereby deprived of my senses, nevertheless I continued to mutter the *mantra* until I died. I then became a **Yakshadeva** and at present am called Kapardi Yaksha,[74] and am attended by a lakh of Yakshas

[68] Prof. Weber discusses the Mudgalas, who are apparently placed in an early age, for Jâvaḍa dies only 108 years after Vikramaka (v. 280). But possibly the Muhammadans are intended, and they first appeared in Gujarât in Saṁ. 1080, under Maḥmûd of Gaznî. The inventory of the temples at Śatrunjaya states that the *pratimâ* of Âdiśvara in the great temple of the Vimalavasi Tûk was made by Jâvaḍa Śâh in Saṁ. 1018. A slight change in the last figures of this date — a copyist's ordinary mistake — would place this 13th *uddhâra* or restoration immediately after Maḥmûd's iconoclastic raid. This episode is either a later addition to the work, or else — and not improbably — the whole work is a comparatively late fabrication. — J. B.

[69] This is the *Śâsanadevî* of the first Jina (Hemach. 44), also one of the 16 Vidyâdevyas is so named by Hemach. 239.

[70] According to this account, the restoration of Jaina worship took rise from Takshaśilâ on the Upper Indus which is a surprising piece of information.

[71] Of course Bhoṭa, Tibet, cannot be reached by sea.

[72] Vajra is the name of the last of the seven Daśapurvins, Hemach. 34 (comp. Schol. Böhtlingk-Rieu. p. 239), who would thus fall into the last third of the 2nd century A. D. [But as Jâvaḍa must be placed in the 11th cent. such an identification cannot be assumed. — J. B.]

[73] The same story occurs in the *Vetâlapañchaviṁśati* and in Sindibad, see *Ind. Stud.* Bd. III. p. 350. A similar event is mentioned in Introd. to *Kulpa-Sûtra,* p. 12.

[74] Homonymous, not identical with the one mentioned, vv. 175, 246. [I Guj. Kâvada Yaksha.]

and able to perform any work ; therefore, O Svâmi direct what work I shall accomplish." [In his four hands he held a net, a goad, a *mâtuliṅga* flower, and a garland. He sat on an elephant. His body shone like gold, and he was attended by many *devas* and *yakshas*.] **Vajra Svâmi** extolled the height of **Siddhâdri** (Satrunjaya) and encourages Jâvaḍa to go thither on pilgrimage and to erect *tîrthas ;* and that himself and the Yaksha will assist him. **Jayamatî** the wife of the keeper of Siddhâchal (Jâvaḍa) had fever, but Vajrasvâmi cured her by a glance [as the sun removes the darkness of the night. Kâvada Yaksha conquered the *devas* who opposed obstacles to the ascent of Śailendra with the image of the **Bhagavant**. They arrived at **Adipura**. The evil *devas* shook the mountain of Śatrunjaya, as the wind shakes the leaves. Srî Vajra with *akshata*, flowers, and water caused the mountain to remain stationary. The Srî Saṁgha on a day fixed by **Srî Vajraguru**, placing the image before them, ascended the mountain with much music. The **Mithyatvi-devas** opposed many obstacles, but were overcome by Vajrasûrî and the Yaksha.] Vajra, "by wind, dispels the clouds created by them ; their wind, by the mountain ; their mountain by wedges *(pavinâ*, marg. note *vajra) :* their elephants by lions ; their lions by *Sarabha ;* fire by water ; snakes by birds." [75] The saṁgha found the mountain defiled with blood and bones, the temples fallen in, full of dust, and at the mercy of the winds. [Jâvaḍa causes the mountain to be cleansed till it was as pure as his own heart.] Then the Asura devas use the night for bringing back the car with the image of the Svâmin from the mountain. Next day, it is true, it is again carried up by the people of Jâvaḍa ; but in the following night it is again brought down ; and this is repeated for 21 nights continuously, until **Vajrasvâmin** makes an arrangement with the **Yaksha** and his following, steeling their members by the *vajra* formula, that they keep watch in the air, and **Jâvaḍa** and his wife praying to **Âdijina** and remembering the five *Parameshṭhi*, go to bed under the car by the side of the wheels ; and himself remains with the whole *saṁgha*, children and women, beside the image, thinking on Âdijina, till the morning. On the morrow (245) they carry the image successfully to the temple, and next take care to purify and expiate the sanctuary. The former **Kapardin** (see 175), surrounded by a few Asuras, conceals himself inside the former image, and as **Jâvaḍa** now causes it to be taken out and the new one to be installed, the Asura-swarm is fixed and entranced by the formulas of **Vajrasvâmin**, so that it cannot rush upon him ; but it raises so dreadful a noise that the earth with its mountains begins to vibrate like a wave of the sea, trees and temples fall down, and the mountain itself is split in two pieces — a southern and a northern summit, — and every body loses their senses except Vajra, Jâvaḍa and his wife. At the direction of **Vajra** the Yaksha **Kapardin** takes the *vajra* into his hand threatening the Asura with it, and the former **Kapardin** escapes affrighted to the bank of the *(naṁdra ?)* sea, where he assumes another name in **Chandraprabhâsakshetra**[76] (254).

Then Vajra will institute the new temple service (to 259). **Jâvaḍa** and his wife mount to the summit of the temple to erect the banner,[77] and he praises his destiny, by which he is successful in his arduous task, in which Vajrasvâmin had acted as his teacher, and in consequence of whose injunction, Kapardin had assisted him. From their very advanced age both husband and wife are so overwhelmed with joy at this event that their hearts break. The **Vyantara** gods immediately take up the two bodies and throw them into the sea of milk. Then **Chakreśvarî** (s. 177, 180) approaches their son **Jâjanâga**, who is waiting with the congregation, and informs them of what has happened, consoling them in suitable words. **Jâjanâga** worshipping the Jinas upon Raivata and other mountains, and erecting *chaityas* everywhere, in every way follows the paternal example.— The decease of **Jâvaḍa** will take place at the end of the 108th year of **Vikramâditya** (280).

[75] For the first part of of these comp. *Panchat.* III. 12.

[76] According to v. 89, this Chandraprabhâsam is in the neighbourhood of Śatrunjaya, so that the demon was not exorcised to any great distance. Possibly Chandraprabhâsa is nothing else but Prabhâsakshetram (see *Mahâbh.* iii. 5000), as Somanâtha is called. The subject here then may be a struggle between Śaivism and Jainism in Gujarât, until the latter was aided from Takshaśilâ.

[77] Conf. *Prabandhachintâmaṇi*, tr. by C. H. Tawney, p. 135, and note.—J. B.

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"After some time will have elapsed, the Bauddhas, by their wisdom influencing the princes, and difficult to be conquered by opponents, will gain the ascendancy, put aside all other systems, and, introducing their own doctrine into the world, will annihilate all *tîrthas* (Jaina sanctuaries)" (282).

"Then **Dhaneśvara** arose, the moon of the lunar race, the wise teacher, endowed with the qualities of the gods,[78] and instructing **Śilâditya**, the lord of the town of **Vallabhî**, in the purifying Jaina teaching, causes him to expel the Bauddhas from the country and to erect a multitude of *chaityas* at the various *tîrthas*. — **Śilâditya** who brings the law to a fresh bloom, lives 477 years after Vikramârka" (286).

Now the prophecy of Vîra ought strictly to conclude here, since he could not well give information about things occurring after the time of the author. In spite of this, as far as v. 324, many indications follow which are certainly historical . . . in v. 200, 1,914 years after Vîra and mentioned, and consequently 967 years after Śilâditya and Dhaneśvara, and in v. 305, still 86 years are added[79] . . . .

"But afterwards **Kumârapâla, Bâhaḍa, Vastupâlavid** (?) will be the first in battle, and mighty in this system of doctrine (287). *Then* the princes will be **Mlechhas**, their ministers covetous, the people deviating from their customs and endeavouring to cheat each other" (288) . . . .

As far as v. 312, very particular details follow about a king **Kalkin** (and his son **Datta**) . . . . . After Vîra's death 1,914 years, on the 8th of Chaitra, about the *vishṭi* time, there will be (born) in **Pâṭaliputra**, a Mlechha son, called by the names — **Kalkin, Chaturvaktra, Rudva** (? Rudra). Then in Mathurâ, both the temples of Muśalin (Balarâma) and of Kṛishṇa will fall in, like an old tree torn down by a storm. The seven plagues[80] — fear, loss of smell and taste, death, discord between princes, innumerable inauspicious omens, — will occur. That **Kalkin** will become king at the end of the 36th year and will cause the golden *stûpa* of king **Nanda** to be dug up. Greedy of treasure, he will dig through the whole town (Pâṭaliputra), and will obtain great riches, whereby a **Lagnadevî**, stone cow, will be found to torment the Munis, so that many of them will leave the city. Kalkine angrily persecuting the Jina Ṛishis, will be forcibly opposed by the town-divinities. Then a rain of 17 days will inundate the city. **Kalkin**, the sage **Prâtipada**, and many other believers *(saṅgha)* and unbelievers *(lokaḥ)*, will save themselves, but others will be carried away by the flood. Then Kalkine by means of the Nanda treasure, will rebuild the city, and prosperity will prevail for fifty years. Near his end, however, the evil Kalkin will fall upon the Jains by means of heretical ——— (?). **Prâtipada** the sage, and many believers will have to undergo great sufferings. **Śakra**, himself, trembling on his seat will assume the form of a *vipra* (Brâhmaṇ), in order to convert him: but as Kalkin does not yield, in spite of all admonitions, he will be killed by Śakra, after the completion of the 86th year of his life. His son and successor **Datta**, instructed by Śakra himself in the Jina doctrine, will erect many *Arhat-chaityas* under the direction of **Prâtipada**, and also make pilgrimages to Satrunjaya. In the whole *trikhaṇḍa* (probably "all the three *dvîpas*") in the **Bharata** *(varsha)* in town and village, in hamlets and market towns, in mountain and valley, in Aryan and non-Aryan countries, king Datta will cause Jaina temples to be erected and will always follow the direction of the Guru, careful to harm none. Then also prosperity and abundance will rule everywhere, princes enjoy awe, ministers will be benevolent, and the people observe the law.

Thus the Jina religion will uninterruptedly prevail[81] until the end of the *Pañchamâraka* (313). But further, in the *Duḥshamâ* the people will entirely abandon the law *(dharma)*, will live but short

[78] The poet is not at all shy of decking himself out as much as possible.

[79] I have omitted portions of Prof. Weber's remarks here, as being now rather out of date. — J. B.

[80] See Böhtlingk-Roth under *îti*, where only six plagues are given from Parâśara.

[81] According to this does the *Pañchamâraka* include about 2,000 years? It begins (v. 101) $3\frac{3}{4}$ years after Vîra's death; now Kalkin is born 1,914 years after Vîra's decease; to this add 86 years of his own life, making exactly 2,000. Thus only $8\frac{3}{4}$ years remain for Datta during the *pañchamâraka*.

lives, will be consumed by diseases, and oppressed by taxes. The kings will be covetous, thievish, and cowardly, the women will be immoral, and the villages like cemeteries. Shamelessly and pitilessly will the people insult teachers and the gods, and will sink lower and lower. The last good ones (persons) during the *Duḥshamâ* in the Bhârata *(varsha)* will be the teacher *(âchârya)* **Duḥprasaha,** the female teacher *(sâdvî)* **Phalgusrî,** the pious *(śrâvaka)* **Nâgila,** the pious *(śrâvikâ)* **Satyasrî,** the king **Vimalavâhana,** the minister **Sumukha.** Under the direction of Duḥprasaha, king Vimalavâhana will also undertake a pilgrimage to the *vihâra* **Vimalâdri.** Then people will be only two hands high, and will live only 20 years ; the clouds will only do their duty here and there, but mostly not at all. Duḥprasaha will spend 12 years at home, 8 years in *vrata*, and will lastly exercise the law by the eighth meal (? by eating only the 8th meal or once in 4 days: see *aṣṭamakâlika*, Manu, vi. 19).

In succession — on the forenoon, business ; at noon, royal duty ; and afternoon, fire will cease (to be alimented ?).

Thus the *duḥshamâ* will last 21,000 years. The same measure will hold for the time of the *ekânṭa duḥshamâ*, when men will shamelessly dwell in caves and will eat fish (324).

The Satruñjaya also will then be only seven hands high, and will reach its former height only in the *Utsarpiṇî* period (325). Exaggerated praises of it are then annexed (to 335).

" Having thus raised the nectar of perception over the creatures, **Vîra** became silent (336) and descended from the top of **Vimalâśaila** (339): his listeners also dispersed themselves to their respective abodes."

The conclusion consists of four verses in which the poet boasts of his work, asks forbearance for errors that may have crept into it, and for uncanonical data *(utsutram)*, craves the protection of Âdijina for it ; again glorifies himself as its author, humiliator of the Saugata (Buddhists), moon of the ocean of the lunar race ; and Śilâditya as the ornamental jewel of the Yâduvaṁśa. Lastly, he desires continued duration for his work so long as the good law of the Jainas, extending emancipation to humanity, watches upon earth, and sun and moon rise to dispel obscurity.

EXTRACTS FROM THE JOURNAL OF COLONEL COLIN MACKENZIE'S PANDIT OF HIS ROUTE FROM CALCUTTA TO GAYA IN 1820.

COLONEL COLIN MACKENZIE, whose antiquarian labours and researches in the Madras Presidency in the early years of the 19th century are so well known, was transferred to Bengal in 1819 as Surveyor-General, and took with him his Pandit, a Jaina of Southern India. In 1820 this Pandit performed a pilgrimage to Gayâ and Pârśwanâtha, and kept a Journal of his route which was, partly at least, translated into English and published in the *Oriental Magazine and Calcutta Review* for 1823. As this work is now rare, and the notices of the Jaina monuments, written eighty years ago, by a member of the sect are of considerable interest, it may not be out of place to reproduce it entire, with the omission only of some of the translator's footnotes, which are hardly required now-a-days.

J. BURGESS.

November 23rd, 1820. — On the 12th day of my departure from Calcutta, in which time I had travelled by computation above 70 kos, I arrived at **Madhuvanam**,[1] a place of great sanctity in the estimation of the Jaina sect. It is said that in former times this place was called Madhura vanam, 'the elegant grove,' where various kinds of fruit and flower trees were preserved. South of **Madhuvanam** is a lofty hill, called **Sumedhaparvattam**, upon which are sculptured about twenty impressions of the feet of the Jaina Tîrthakaras, or divine sages of the Jainas, who obtained *Moksham* or salvation upon this hill. In consequence, great numbers of Jainas used to come to this hill, from distant countries, and paid their worship at the shrines of their saints.

In the course of time the hill was overgrown with wood, and the residences of the Tîrthakaras being no longer distinguishable, the pilgrimage was discontinued — at last a Jain king, named **Sreṇika Mahârâja**, cleared away the jangal, and discovered the places where the **Tîrthakaras** had resided, at which he placed the twenty sculptured feet. In the centre of the hill also he built a **Jinâlayam**, or Jain temple, with the image of Pârśvanâtha Tîrthakara: on the north of the hill, near the foot, he erected two other **Jinâlayams**, one dedicated to **Chandraprabha Tîrthakara** and another to **Pârśvanâtha Tîrthakara**; and finally he constructed a **Dharmaśâla**, or Chaultri, close to the temples, for the accommodation of travellers. **Sreṇika** ruled at **Râjagiri**, and during his reign, the hill Sumedha-Parvata attracted an immense number of Jain pilgrims.

After the race of **Sreṇika** Mahârâja had ruled for some time, the Bauddhas[2] increased and took possession of the country, and obstructed the Jain travellers. Their fall was succeeded by a state of anarchy, in which the petty chiefs of the country compelled the pilgrims to pay a heavy toll. When the principal temple was destroyed by the Bauddhas, the image of **Pârśvanâth** was carried off by a Zamindâr, who kept it in his house, and subsequently showed it to the pilgrims at a fixed rate. This practice still continues. When the Jains assemble in considerable number, and the sum demanded is paid in money or goods, the image is sent abroad to the place where the travellers halt, and set up under a guard for the worship of the Jainas who have collected: the image being erected is worshipped by the people, and various offerings are presented of greater or less value — the whole of which is appropriated by the Zamindâr; and when the ceremony is concluded, the image is restored to his charge.

There are two sects of the Jaina religion, one called **Digambara**, the other **Swetâmbara**: the images of the **Digambaras** are plain and naked, but those of the **Swetâmbaras** are richly ornamented.

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[1] Between Pachît and Pâlaganj. — T.

[2] By these, however, the writer intends evidently the Muhammadans. — T.

In the year of the Vikrama-śakam 1825 (A. D. 1769) there was a rich merchant of the **Swetâmbara** sect at the city of **Murshidâbâd,** and going to **Mâdhuvanam,** he perceived that the feet of the **Tîrthakaras** or gods, upon the hill of **Sumedha Parvattam,** were nearly obliterated: having no family, he applied his wealth to the service of religion, and he renewed the *Padams* or feet, in an elegant style, building over each a small *maṇṭapam* or shrine, with four pillars ; and a *śikhara* or peak. On the centre of the hill he built a *Jinâlayam* or Jain temple, where he placed the 24 images of the Jain Tîrthakaras. The temple was surmounted by four pinnacles, and enclosed by a wall ; and since that period, **Jagat Seth** and other Swetâmbaras of Makhsûdâbâd, have contributed to maintain a Gauḍa Brâhman at Mâdhuvanam, to perform the ceremonials of their faith ; and a *Naubat-khâna,* or band of drums and trumpets, to sound twice a day at the hours of worship. In like manner the **Digambara** Jainas, who were at **Murshidâbâd,** entered into a subscription, and erected another temple of their own, close to the temple of the **Swetâmbaras,** in which they placed about 100 small marble images of the Digambara gods, with the establishment of the *Naubat* and a priest of their own caste to attend and perform the proper rites ; they built also a *Dharmaśâla* or Chaultri, for the use of travellers. — The said Digambaras established another temple upon the hill of Sumedha Parvattam, in which they placed 33 marble images of the **Jinas** ; among them, three are very large. On the north of the hill is an unfinished temple. It is said that in the year Ś. S. 1686 (A. D. 1762) a priest of the Jainas named **Kolapus Lakshmi Senâchârya** arrived at this place, and built a *Garbhâlayam,* or inner part of the temple, in which he established an image of **Pârśvanâtha** ; but his funds failing, he determined to revisit his home, to collect a supply ; he accordingly went to his country, but dying there, the work remains unfinished.

There are two divisions of the sect of **Digambaras** : one is called **Viśpanthî,** and the other **Therâpanthî.**[2a] The pilgrims of the Viśpanthî sect worship with flowers and fruits, and offer different kinds of sweetmeats ; but those of the Therâpanthî division present no flowers nor fruits. They offer sacred rice called *akshata,* sandal, cloves, nutmeg, dates, mace, plums, almonds, dry cocoanuts, and sweetmeats, *etc.* These things they place before the images, after which, standing before the temple, they leap and dance to their own songs, the *naubatkhâna* resounding all the time, and passages of their sacred volumes being read by a priest. When they advance to present their offerings, they tie a cloth over their mouths, so as not to allow the breath to escape : the ceremonial is the same in most respects for the Digambaras and Śwetâmbaras.

Half way up the hill of **Sumedha Parvatam** is a pond, called **Sîtâkuṇḍ,** on the bank of which is a small temple, with a stone ball that is called *Sîtâ-mâ* ; all travellers, as they pass, worship this goddess with *chandanam* or red powder, and offer fruits, sweetmeats, betel and areka nuts : they then bathe in the pool, and thence proceed to the upper part of the hill to visit the feet of the **Tîrthakaras.** From Sîtâ-kuṇḍ flows a spring, which forms a small stream that passes by the east side of the Jain temples. The Digambaras have erected a bridge over it to their temple. On **Sumedha-parvat** grow numerous teak trees of great size ; the thicket is tenanted by several kinds of animals, wild hogs, bears, tigers, and porcupines : but it is said that the beasts of prey never appear to any travellers, the latter being protected by the Jaina gods. The breadth of the hill is three *gaus* ; it takes three days for travellers to go round the hill : the pilgrims usually halt some time at Mâdhuvanam.

The Zamindâr of this place lives in a mud fort at the village called Pâlaganj, three kos from Mâdhuvanam ; he is of the race of the sun and Râjput caste : his name is Suprasiṅh ; one of his cousins, Muttasiṅh, resides at the village of Katârasi, five kos east of **Mâdhuvanam** ; another cousin named Pṛithvisiṅh, lives at the village called **Jarayâ** ; and another a female cousin called Daśamani Ranî, lives at a village called **Navagarh,** southward of Mâdhuvanam six kos ; she has no husband nor children, the other three have families. Of the money received from the pilgrims, half goes to the chief at Pâlaganj, and the other half is divided equally amongst his three cousins.[3]

[2a] *Cf. Ante,* Vol. VII. p. 28.

[3] In 1827 the division seems to have been Pâlganj 8 annas, Jarayâ 3½ annas, Navagarh 2½, and Katarâs 2 annas.— *Quart. Orient. Mag.* Vol. VIII. p. 101. See *Note* at the end of this paper. — J. B.

The most numerous resort of pilgrims is in the month of Mâgh, or January, at the full moon, when the *Vasanta Yâtra* is held at Mâdhuvanam. Jain Sanyâsis or pilgrims, who come in the month of Âshâḍha or June, remain for four months according to the *Śástras*.

The names of the twenty *Padams* or feet of the Jaina gods, which are placed on the hill of Sumedha-parvatam, are the following :—(1) Ajita Tîrthakara Padam ; (2) Sambhava ; (3) Abhinandana ; (4) Sumati ; (5) Padmaprabha ; (6) Supârśva ; (7) Chandraprabha ; (8) Pushpadanta ; (9) Sitala ; (10) Śreyâṁśa ; (11) Vimala ; (12) Ananta ; (13) Dharma ; (14) Śânti ; (15) Kunthu ; (16) Ara ; (17) Malli ; (18) Munisuvrata ; (19) Nemi ; and (20) Pârśwanâth Tîrthakara Padam.

The people of the place call it **Pârśwanâth Kshetram,** and give the name Śekharajaya to the hill. At the annual meeting, the people of the Zamindârs establish Thânas, and attend armed with swords and muskets. The inhabitants of the neighbouring villages bring firewood, grass, milk, rice, ghî, pepper, *etc.*, and a number of *dholis* to carry old people, women and children up the hill Along with the travellers, who ascend the hill, proceed a number of beggars, blowing their *bankas* or horns, round instruments made of brass ; to these mendicants the pilgrims, when they perform their worship, give alms.

It should have been mentioned that, at the beginning of the ascent, is a small shrine with two images where worship is first paid ; and that a little way higher up is a **Swetâmbara** temple dedicated to the **Kshetrapâla** or guardian of the place. From the 24th January to 1st February, I passed my time with some Jain travellers who had come from Dehli to the pilgrimage of Mâdhuvanam. They came with 20 camels, 40 hackaries, 15 horses, and with 50 peons. Most of the above was gathered from an old pilgrim of the party of this Swetâmbara caste, who was well acquainted with the history of the Jaina religion.

February 2nd. — I had resided at **Pâlaganj**, a village about three kos from **Mâdhuvanam** until this date, in order to observe what was going forward there with more attention. On this day I departed, and proceeded through the jangal of **Jharkhand** to **Vaidyanâth,** which I reached on the fourth day, it being about 20 kos from Mâdhuvanam.

Vaidyanâth is also a holy place. In the centre of the village is the temple of **Vaidyanâth Swâmî,**[4] with a *Prakâram* or wall round it, in front of which is another temple of the goddess Pârvatî. On the tops of these two temples are erected the *Śikharams* or spires on which are placed gold or gilt vases. When I arrived there was performed the ceremony of **Sivarâtrî**, a festival of Śiva, when white turbans are bound over the gold vases of the temples. During that ceremony thousands of travellers bring carboys, containing water from the Gaṅgâ river, procured at **Gaṅgautri, Haṛîdwâr, Prayâga, Uttarabahini,** and **Gaṅgâsâgar.** With this they make the *abhishekam* or aspersion of the god, the Vaidyanâth Liṅgam, and worship him with sandal and flowers, *etc.* Any person who brings the water from each of these five places, and presents them for three years to the god **Vaidyanâth Swâmî,** will undoubtedly obtain his desires. It is said that the pilgrims bring every year one lakh of carboys and present them. North of the temple of Vaidyanâth Swâmi is a temple called **Sîtâ Râmaswâmî,** in which are placed five images called **Bhârata, Satrughna, Râma, Lakshmaṇa,** and **Sîtâ.** On the north of this is the temple of the goddess **Chandî** or **Kâlî,** where sheep and goats are offered in sacrifice. On the south side of the temple of Vaidyanâth Swâmî, is the temple of **Bhairava Lâla** in which is an image : all the travellers as they pass exclaim 'Bhûm Vaidyanâth' or 'Bhairavalâljî.' This last resembles a Bauddha image, sitting in the posture called *Padmâsanam*. The statue is of the height of 4 cubits, and wears a *yogapatta*

[4] A form of Śiva, one of the twelve great Lingams. See Hamilton, Vol. I. p. 100 ; but the best account of it is given by Col. Francklin in the appendix to the second part of his *Enquiry into the Site of Palibothra*. It is to be regretted that he should have so metamorphosed names — thus 'Vaidyanâth' is with him 'Bijoonath,' *etc.* — T. The twelve great Lingams are Mâllikârjuna at Śrisailam, Mahâkâla at Ujjain, Omkâra on the Narmadâ, Amareśvara near Ujjain, Somanâtha in Kâṭhiâwâḍ, Râmeśvara on the island in Palk's Strait, Trayambaka near Nâsik, Bhîmaśankara probably at Drâcharam, Vaidyanâtha in Bengal, Kedareśa on the Himâlaya, Visveśvara at Banâras, and Gautameśa unknown. — J. B.

(Yajñaparita) or cloth bound across the breast. The people say that this image is the *khazânchî* or treasurer of the god Vaidyanâth-Swâmî. On the north of the village is a large tank.

February 10th. — Arrived at **Bhâgalpur**, having left **Vaidyanâth** on the 7th.

Bhâgalpur is a large town, where the Collector and Judge reside. In the city is a Jain temple in which is placed a *Padam*, or the sculptured feet of the god **Vâsupûjya Tîrthakara**, who obtained *moksham* or salvation, at this place. It is said that this temple was established formerly by the king **Sreṇika Mahârâja**, and in front of that temple stood two pillars or turrets[5] built with *chunâm* and bricks, of the height of two cocoanut trees. It is said that about four centuries ago there was a merchant, named **Mânikya Chand**, of the Jaina sect, who dwelt at this city: he built four pillars of the same size at this place, and laid a terrace upon them, standing upon which every morning after he rose he could see the hill of Sumedha-parvat, and so visit the temples of that sacred place. Of the four pillars two have disappeared entirely. The other two are still in good condition, in front of the feet of **Vâsupûjya Tîrthakara**. At the bottom of the pillar on the left-hand is a *bil* or hole, into which it seems a man can pass: the Jain pilgrims, after worshipping the sculptured feet of Vâsupûjya proceed to the mouth of that hole, and cast into it cocoanuts, cardamoms, nutmegs, and sweetmeats, *etc.* It is said that there are many Jain images in that cavity, and that all the ancient sages were accustomed formerly to go into the cavern to visit those images. On the east and north of the temple of **Vâsupûjya** are two tanks, and between them is a mango grove, where the pilgrims encamp.[6]

February 15th. — From Bhâgalpur I went to Champâpur, one kos, on the bank of the river Gaṅgâ.[7] There are two temples of the Jainas, one of which was dedicated to **Vâsupûjya**; the other temple belongs to the Swetâmbaras. It is said that, sixty years ago, the Swetâmbaras of Murshidâbâd made a subscription and built the said temple, in which they placed some of their Swetâmbara images; and also, close to the temple, they built a *Dharmaśâla* or charitable chaultri for the use of the travellers, since which many of the Swetâmbaras come annually to this place to visit their gods.

February 18th. — Left Châmpapur and proceeded to Uttarabahini where the river Gangâ runs from east to north. In the middle of the river is a rock, on which is a temple of Îswar.[8] At the festivals of Siva, many travellers come to this shore, fill their carboys with the water of the river, and carry them to Vaidyanâth.

19th. — I set out from Uattaribahini, and arrived at Mongir. Ten kos east of this is a small hill, at the bottom of which are five *Kuṇḍas* (or pools) called **Râmakuṇḍ, Lakshmanakuṇḍ, Bharatkuṇḍ, Satrughnakuṇḍ,** and **Sitâkuṇḍ**. These *Kuṇḍs* are enclosed with masonry: the length and breadth of each is 12 feet. The old people of the place say, that in ancient times, when **Râma, Lakshmana, Bharata, Satrughna,** and **Sitâ** the consort of **Râma**, were travelling to the forests, they arrived here, and formed the five wells for their ablutions, whence the *Kuṇḍs* go by their names. Amongst these five kunds, the water of **Sitâkuṇḍ** is very hot: if any person touch the water, his hands will be scalded.[9] The **Râmakuṇḍ** water is very cold. The water of the three other *Kuṇḍas*, or of **Lakshmana, Bharata,** and **Satrughna**, is of moderate temperature. The pilgrims, who go to Vaidyanâth come to this place to bathe, and give alms to the **Pandas**, or proprietors. There are

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[5] The turrets of Bhâgalpur are delineated in Lord Valentia's *Travels*, and in the first part of Col. Francklin's *Palibothra*. — T.

[6] *Oriental Magazine and Calcutta Review*, Vol. I. (June 1823), pp. 770-775.

[7] Champâ or Champâpur is called by the author of the *Dasa-Kumâra* the capital of Anga. It is also frequently mentioned in the *Vṛihat-Kathâ* and *Mahâvira Charitra*, works of the 12th and 13th centuries. — T.

[8] This is better known as the Faqir's rock of Sultânganj or Jangira. The temple on the summit is dedicated to Siva, and a sort of college of Dasnâmi Gosains is attached to it. They have been there for thirteen successions of Pontiffs or *Mahants* . . . . a number of figures and sculptures have been cut on the granite blocks, which form this rocky elevation. They are chiefly Saiva, though some are Vaishnava, and a few Jain. — T.

[9] The hot water of Sitâkuṇḍ, on one occasion, raised the mercury to 130°, whilst the temperature of the air was 78°.

sixty of these Pandas. Early in the morning, these people issue forth on all sides and look out for all travellers and pilgrims, whom they conduct to the *Kuṇḍas* and receive money for their trouble.

February 28th. — From Mongir I proceeded by **Sûraj Garh, Balgudar Shaikhapur, Kakandi,** and **Jamuna,** to the city of **Bihar.** On approaching the city, I found some stone Bauddha images at all the neighbouring villages, but the people of this place call them by the names of **Mahâdeva** and others, being ignorant of what they are. There are about twenty houses of Swetâmbaras in this city, and two Jaina temples, one of the Digambara, and the other of the Śwetâmbara sect. In the temple of the Digambaras there are placed seven copper images and one of stone ; and in the temple of the Swetâmbaras are five stone images and fifty of copper and brass. Bihar is chiefly inhabited by Musalmans ; and there are forty Dargâhs, and twelve Masjids. The Nawâb, whose name is Miyah, lives here ; he has a Jâgîr of about five thousand Rupees a year ; and has one naubatkhâna before his palace, four elephants, twelve horses, and one hundred servants. It is said, that in former times this city was called Viśâkhapur. When the Jain king, **Siddharti Râja** ruled **Kshettrikuṇḍ,** there was another king, called **Visâkha** Râja, of the race of **Ugravamśa,** who arrived at this place, and established a city, which he called by his name **Visâkhapur :** he resided here, and ruled the vicinity. At that time, **Sreṇika** Mahârâja reigned at his capital of **Râjagiri ;** and these three kings were all related by marriage and were all on friendly terms. After the death of **Visâkha Râja,** his son, named Pârśwa-sena, quitted dominion, and adopted the *Diksha,* or profession of an ascetic. At the same period, **Vardhamâṇa Swâmi,** the son of **Siddhârtha** Râja, adopted also a holy life, and performed his devotion on the banks of the river called **Surjaka-Nadi,** south of the hill of **Sumedha-Parvata.** After twelve years of austerity he became a Mahâjñyânî or wise man ; and the **Devendra** [Indra], the lord of the deities, appeared to him, and worshipped him.

When **Pârśwasena,** who had been performing his penances at **Visâkhapur,** was informed of **Vardhamâṇa Swami's** having obtained the divine rank of *Tîrthakara,* he was highly mortified and enraged ; but being helpless, he restricted the object of his devotions to the rank of *Gaṇadhara,* the second rank under the *Tîrthakara.* In this the deities were not disposed to place him, as he was a man of great ignorance. **Devendra,** therefore, assumed the shape of an old Brâhman, and wrote a difficult verse on a palm leaf, which he took in his hand, and traversed the earth, intending to confer the dignity of *Gaṇadhara* on any one, who should expound the stanza. At that time there was a Śaiva Brâhman named **Gautama** at the village of Gautamapur, who taught the *śâstras* to about 500 disciples. **Devendra** showed him the verse, and he was equally unable with the rest to explain its sense ; but this he would not admit, and contented himself with saying, that he would not expound the stanza to the person who brought it but would readily do it to his master. **Devendra** challenged him to visit his master, who was, he said, but a little way remote.

Gautama, unable to retract, followed him full of shame and fury : his scholars accompanied him. Devendra took them to **Vardhamâṇa Swâmi,** in whose presence **Gautama** and his pupils became sensible of their ignorance and error, and were accordingly enrolled amongst his disciples. **Gautama,** who was a man of learning and wisdom, was made *Gaṇadhara* by **Vardhamâṇa** himself, and consequently is the chief of the *Gaṇadharas.* **Pârśwasena** thus again disappointed, prayed next to have a heaven of his own ; and the deities, compelled to obey him, at least in appearance, created one for him which was purely illusory. **Devendra** soon put a term to this with his thunderbolt ; and **Pârśwasena** was hurled to the earth, more humbled and enraged than ever. He therefore determined to attempt the downfall of the Jaina religion ; and, with this view, he composed the *Mula Sâstra,* the doctrines of which are, in fact, those of the Musalmans, to which **Pârśwasena** was converted, and laboured to convert others. Besides the *Mula Sâstra,* he composed, it is said, the Parsi *Nighantu* and the *Maskheri Purâṇa.*

March 4th. — Left the city of Subah Bihar, and thence proceeded to **Bahad,** four kos. In the centre of the village are two temples of the Jainas, in which are placed fifteen images of copper, and a stone image and also the sculptured feet of **Gautama Swâmi.** On the west side of the village

is a mango garden in which I found a large Bauddha image, in the *Padmâsana* posture. There are fifteen houses of Jainas in this village.

5th. — Leaving the village **Bahad** I went to **Pâvâpuri,** nine kos. South of the village is a large tank in which is a temple with a double wall. On the peaks of the temple is placed a gilt vase, and inside are two small feet of stone. It is said that these were made by the feet of **Vardhamâna Swâmi,** who obtained salvation at this place. A bridge across the tank leads to the temple ; and on the west of the tank is erected a circular platform, forty cubits in circumference, upon which are also sculptured the feet of **Vardhamâna Swâmi.** Besides these remains, there is a flower garden in the village, in the centre of which is an open building called the **Navaratna Mantapa.** On three sides of this Mantapa are erected three Sâlas or Halls ; each hall can accommodate about fifty persons. North of the garden is another in which is found a *Vimâna,* or octangular car, built with chunam and bricks, of the height of a tall cocoanut tree. It is formed in three stories; the middle story is a pavilion with four pillars, where are placed two feet of **Vardhamâna Swâmi,** upon a seat behind which is a Jaina image of marble ; and in front of which are three images of bellmetal. On the four sides of the *Vimâna* are built five *Sâlas* or halls : around it are planted several kinds of flowers and fruit trees as plantains, limes, oranges, *etc.* A Swetâmbara Sanyasi resides in the garden, and performs the worship of the feet and images. Travellers who go on pilgrimage to **Sumedha Parvata** come to this village on their route and worship here. In the vicinity of this village, and in the country henceforward, the poppy is extensively cultivated. Southeast of **Pâvâpuri,** five kos, is the village **Gohun,** which, it is said, was in former times called **Gautamapur,** from **Gautama** being born there.

7th. — From **Pâvâpuri** I went to **Râjâgiri,** six kos, west of which is a small fort, built by the Moguls, but now in ruins. Southward of that is a lofty mound, where stood, it is said, an old fort built by **Sreṇika** Mahârâja ; the length and breadth of the mound are one mile, and the ruins and ditch may be still distinctly traced. North from hence about a mile are twelve **Kuṇḍas** or water pools, amidst which runs a river called the Saraswatî. Five pools are on the east side of the river, and seven on the west : amongst them is a pool called **Brahmakuṇḍ,** the water of which is very hot ; and southwest of that, is another pool, the length of which, from south to north, is thirty feet, and the breadth ten feet, enclosed and banked with stones. On the western bank of this are constructed five conduits, which bring the water from the adjoining hill into the reservoir : the water that descends is so hot that the hand cannot be immersed in it. Another hill, called **Vaibhâra,** proceeds from that already noticed, running two miles west : on the range are two Jaina temples. It is said, that in former times **Gautama Swâmi** obtained the rank of *Ganadhara* upon the said **Vaibhâra-parvat,** in consequence of which the temple and image of him were here erected. To the west is the hill called **Vipulagiri;** it is two miles in length from east to west. After travelling amongst these hills some way, I came to an open place, strewed with the ruins of a city for about four miles, from south to north, and two miles from east to west ; on the four cardinal points of this ruined city are four hills. On the east is the hill of **Udayâchala,** where formerly stood twenty-four temples of the Jaina Tirthakaras : of these the temple of **Pârswanâth** is the only one remaining. It contains a large image still worshipped. The hill on the south of the city is called **Mânikyagiri,** upon which is situated a Jaina temple. On the west of the open place is the hill Suvarnagiri, on which is another Jaina temple ; and on the north side is the hill **Vipulagiri.** It was amidst these four hills that **Sreṇika Mahârâja** founded his capital, giving it the name of **Râjagṛiha,** or **Giripur,** subsequently modified as **Râjâgiri.** The temples of the Jains which are on the above hill were erected in his reign ; and the wall of the city may be traced amidst the ruins. Among these hills, at some distance at the foot of the hill of **Suvarnagiri,** is a mound of singular appearance. It is said that in the government of **Sreṇika** Mahârâja, his *khazânchi* or treasurer, named Sâgaradatta, had a son named **Sâlabhadra,** who was the incarnation of a celestial spirit. The father, therefore, built a lofty house at this place, consisting of seven stories and ornamented with the most costly materials, in the upper floor of which his son was reared. **Sâlabhadra** never left this place during his life, and was here attended by the spirits of heaven. A temple is now built on the ruins of the palace,

in which stands the image of the boy **Sâlabhadra.** It is said that there is a book called the *Sâlabhadra Charitra,* in which his life is recorded. On the declivity of the hill **Suvarnagiri** is an excavated temple, cut in the hill, with a gate: the length of it is forty feet, the breadth fifteen feet; and inside of it are placed a Jaina image and a stone couch. The people say that in the time of **Sreṇika** Mahârâja, the royal treasure was left in this cave. At present it is occupied by a Bairagi. Between the hills **Udayâchala** and **Mânikyagiri** is a pool of water cut in the rock, the length of which is four fathoms, and breadth two. It is about six feet deep and is called **Bânatîrtha.** When **Râma** was travelling in the forests, his wife **Sîtâ** suffered here much from thirst; in consequence of which Râma took his *bâna* or arrow, and rent open the hill, from which the water immediately flowed, and has ever since continued to exude.

Two kos from **Bânatîrtha** is a jungle called **Tapovana** (or grove of devotion) where the Ṛishis performed their penances. They then established three Kuṇḍas or pools of water, called by their names **Agastya, Vasishṭha,** and **Valmika Kuṇḍas.** In the month of May, pilgrims come to these pools, hear the *Sthalapurâṇam,* or local legend, read, bathe, and give alms according to their means. In the *Sthalapuraṇam,* it is mentioned that there were eighteen pools in the **Tapovana.** In the present village of **Râjâgiri** is built a Jaina temple, within which are ten images of marble.

After the death of **Sreṇika Mahârâja,** his son **Kunika** was raised to the throne, and ruled the country for eighty years according to the laws of his father. His son **Abhayakumâra** received *Diksha* or became a pilgrim and ascetic.

His son **Abhayaghosha** succeeded to the throne; but being a minor, he was unable to protect his dominions and the native chiefs rendered themselves independent.

After some time, the **Bauddhas** overran **Magadha-deśa,** and destroyed all the temples of the Jainas.

Lately, or about thirty years ago, some Jain travellers from **Dehli** arrived at **Râjagiri;** and perceiving the ruins of the Jaina temples, they were induced to repair some of them; since that, the **Swetâmbaras** residing at **Paṭṭaṇa** (Patna) have made a subscription, and repaired many of the ruined temples at **Râjagiri** and **Pâvâpuri.** At present there are sixty houses of Brâhmaṇs at **Râjagiri,** who perform the worship of all the Jaina temples and receive presents from the Jaina travellers who come to this place. Those Brâhmaṇs are not originally of this country. They say, that about 300 years ago, when a prince named **Chatra Siṅha** reigned at **Râjagiri,** no Brâhmaṇs were to be found here. The prince sent, therefore, to the Marâṭha country, and, having invited about 120 families of the Brâhmaṇs to his capital, granted them lands and establishments. Since that period, their descendants have resided here, and have performed the daily worship of all the temples.

11th. — Leaving **Râjagiri,** I went to the city of **Gayâ,** where I arrived on the 12th. This is a very holy place in the estimation of the Hindus. In the centre of the city is a large temple, where the **Vishṇu-pâda,** or feet of the god **Vishṇu,** are sculptured, the soles being carved to represent the *Saṅkha* (or shell), *Chakra* (or discus), *Dhwaja* (or flag), *Ankuśa* (or elephant hook), *Gada* (mace), *Padma* (or lotus). The feet are placed on the north face of the temple. It is said by the old Gayâwâla Brâhmaṇs that about forty years ago, the **Râṇi of Khandu Râo Holkar, Ahalyâ Baî,** visited **Gayâ,** and erected a large temple to the **Vishṇu-pada.** The length of the temple is twenty yards and the breadth twenty feet: on the top is placed a gilt vase. The temple has two gates, one on the east, which is the public gate, and one on the north, made with copper plates. In the front of the temple, she erected a pavilion with sixteen pillars, where a large bell is suspended, which is struck by the worshippers before they enter the temple. In the vicinity, on the side of the hill, in a pavilion, where eighteen places are levelled out of the rock, at which the *Pindas* are offered. The *Pinda* is a ball made up with rice, flour, and milk, of the size of a lime. Eighteen of these are severally presented at each altar, along with sandal, flowers, sacred rice, and *Tîla,* or oil seeds. These *Pindas* are offered for the sake of the souls of their ancestors. South of this maṇṭapam is built a hall for the accommodation of the pilgrims.[10]

[10] *Or. Mag.* Vol. II. pp. 68-73.

East of the temple of **Vishṇu-pada** is the **Maṭh**, or convent of the ascetic **Satya Dharma**, who is a priest of the **Vaishṇavas**. Here are an image of **Hanuman**, and a *Dharmaśâla*, or hall for the use of travellers.

North of the temple of **Vishṇu-pada** is erected a stone pavilion with twenty pillars. The travellers who come to place the *Pindas* on the feet of **Vishṇu**, dress the food at this pavilion.

East of this is a *Garuḍa-śâla* or *gymnasium*, where the Gayâwâlas exhibit athletic feats. North of it is the temple of **Gadadhara**, in which is placed an idol of Gadadhara: the right hand of the image holds the weapon called the *gada* or mace. East of this temple is the river **Phâlgu**, to which a Ghâṭ or flight of stone steps, descends, embellished by a stone pavilion on each side.

West of the temple of **Gadadhara** is a ruined maṇṭapam, in which is an image of **Bhairava**. North of that is a marble image of the Râṇî **Ahalyâbaî**, in the shape of an old woman holding a *japa-mâlâ*, or string of beads, in her right hand. On the left side of the image is the image of the goddess **Lakshmî**. Close to this is another temple with the image of the goddess **Kâlî**.

On the north of the temple of **Gadadhara** is a Bairagî's convent, in which is built a small temple with a *liṅgam*. This establishment consists of a superior, and about ten *śishyas* or disciples.

South of the **Gadadhara** temple, are placed three images called **Mâdhusudana, Gaṇapati,** and **Sûrya Nârâyaṇa.** These are in three rooms separately: east of which is the convent of the followers of **Sankarâchârya,** a renowned priest of the Hindus in former times.

The river **Phâlgu** runs also to the north of the **Gadadhara** temple; and between the river and that temple is another Ghâṭ or stairs, upon which is a large pavilion for the use of the travelling **Bairâgis.**

North-east of the same temple, at some distance, is a holy tank, called **Sûrya Kuṇḍa,** enclosed with a wall. Pilgrims bathe and offer *pindas* at this pool.

Eastward of **Gayâ** is the river **Phâlgu.** It is said that when the five **Pândavas** were travelling to the woods, they arrived at this holy place to visit the feet of **Vishṇu,** when the third person of them, named **Phâlguṇa** (Arjuna), gave his name to the river.

There are two public gates to this city, one on the south, and another on the north: on the west is a ditch. The length of the city is about three miles, and the breadth is one mile; it is built on an irregular and rocky base, so that all the houses of the city are not on a level. Formerly there were about 700 houses of the **Gayâwâlâ Brâhmaṇs,** but at present there are not above 300 houses. **Gayâ** is a celebrated and holy place for all the tribes of Hindus; in consequence of which, many lakhs of travellers come hither from several dominions. The Gayâwâlâs employ agents to conduct the pilgrims, sending persons off about ten or twelve kos distance to meet and bring them in.

West of Gayâ two kos, is a hill called **Râma Śila** upon which is a maṇṭapam, in which are the feet of **Brahmâ,** and close to it two images. East of the maṇṭapam are placed five images at the foot of a *Ravai* tree, where the pilgrims offer cakes.

South-east of the said maṇṭapam is a square stone, upon which are sculptured feet with the marks of the *Kurma* (or tortoise), *Padma* (or lotus), *Matsya* (or fish), *Saṅkha* (or shell): close to these are broken images. The people say all these marks belong to the god **Râma.** In the lower part of the hill is a pond of water, called **Brahmâ Kuṇḍa**: all the pilgrims bathe in this pond before ascending the hill.

North-east of **Râma Śila** is a hill called **Preta Śila,** on which is placed a Lingam: in front of the Lingam are some broken images, where the travellers perform their funeral ceremonies, and give the *Pinda.* At the bottom of the hill is a pool of water, the banks of which are built with stone and chunam, and surrounded by a wall: it is skirted by a flowergarden. Some time ago, a person named Lâla, who was the Diwân of the Nawâb of Lakhnau, arrived at this place, and constructed this tank, where travellers usually bathe. South of this hill is another square tank called **Uttaramanasa**

Kuṇḍa, or **Pañcha Tîrtha** ; the breadth of the square is fifty feet ; stairs lead down to it; and on its bank is built a temple of Mahâdeva. In front is a pavilion, in which are placed the following images of stone : — (1st) Sîtâ-devî, (2nd) Sûryottarini, (3rd) Aśadevî, (4th) Chitrak Mayi, (5th) Gaurî-Śaṅkar, (6th) Durgâ, (7th) Vighneśwara, (8th) Pârvatî, (9th) Kuvera.

Besides these, there are five images called **Chandrama** and one *Lingam*. All pilgrims perform the funeral ceremonies, and give the cakes, in front of these images, at the foot of an Aśvattha tree.

East of **Gayâ**, at some distance, is a hill called **Sîtâ Kuṇḍa** : on the descent of the hills is a maṇṭapam, with images of **Râmachandra, Sîtâ,** and the **Lingam**. All the pilgrims perform their funeral ceremonies, and offer the *Pindas* before this Lingam. On the wall of that maṇṭapam are carved nine images, one of **Yama,** and eight of the goddess **Gaurî** or **Pârvatî.** Fronting the image of **Râmachandra** is the place of **Brahmastân,** where are the feet of **Brahma.** About two kos from the hill **Sîtâ Kuṇḍa,** on the river **Phâlgu,** is situated a temple, in which is placed the idol of the goddess **Saraswatî,** where the **pilgrims** offer *Pindas*. South-west of the temple of **Saraswatî** is a ruined city of the **Bauddhas,** with the remains of an ancient fort. It is said, that in former times, when the **Bauddhas** had possession of the country, they destroyed the old city of **Gayâ,** and established another city called **Bauddha Gayâ,** of which these are the vestiges ; they erected here a large **Bauddhâlayam** or temple of **Buddha,** with nine storeys, making the height of the temple 108 feet. The gate of the lower storey was five yards high, and eight yards broad, so that a man could pass, riding on an elephant. Much of this temple is still standing. Inside is a seat of two yards broad, upon which rises a smaller one, and upon that sits a Bauddha image of the natural stature. The people say, that there was another stone image of **Buddha,** which has been carried away by the **Bairâgis** of this place, who keep it in their convent. On the second storey of the temple are three round platforms, upon one of which grows a large **Aśvattha** tree : at its foot are four images of stone called **Brahma, Râmachandra, Gaurîśankar.** and **Gaṇeśa.** Travellers offer *Pindas* here; and on every Saturday the women of the Gayâwâlâs come to this place, performing the worship of the said tree, and of the images. The inner wall of the temple is painted with many pictures. In former times there were placed 108 small images of stone, and 108 vases, on the nine upper storeys of this temple; and a lakh of small, but elegant images and vases were ranged about the temple : these have all disappeared, some being destroyed by time, some removed by the Bairâgis, and some carried off by English gentlemen.

In front of the ruined Bauddha temple is a stone pavilion, in which is a round seat of stone, four feet in breadth, on which are situated two stone *Padas*, or feet of **Buddha.** These feet are sculptured with representations of the shell, discus, mace, lotus, flag, elephant, hook, vase, and Swastika (a particular diagram). The length of the feet is three spans, and the breadth one span. South of the building are three small temples. The first is occupied by a Bairâgi, who did penance here in a former life : it is dedicated to Śiva. The second temple contains a *Kalaśa*, or round vessel of stone, upon which are engraved the images of the **Buddhas** : the people of this place, however, call it **Mahâdeva,** and on every Friday offer worship to it. In the third temple are placed five male idols of stone, and one female image. These look like Bauddha images ; but the people call them the five Pândavas — the female, Draupadî, their wife. In the vicinity of these images stood an old broken stone pillar, $1\frac{1}{2}$ yard high, and $1\frac{1}{2}$ cubit in circumference. North of this is another temple with a stone image, but of whom, no one knows. To the east of this is a square enclosure with one gate, and within it a stone image called Baleśwarî. In front of this is built another square wall, with three gates ; and in the centre is a large *Chakra*, or round slab, the breadth of which is two yards and $1\frac{1}{2}$ span thick : on this slab are carved forts, elephants, camels, horses, and many curious reliefs. The people worship the *Chakra*. North from this is an elevated platform, surmounted by three pavilions with pinnacles : they enshrine three images, **Jagannâth, Râmachandra,** and **Mahâdeva.** It is said, that in the year of Vikrama Śaka 1857 (A. D. 1801) in the full moon of the month of Bhadra (August), a person named **Gangawarî Seth** arrived at this place from the wife of **Kushal Chand,** treasurer to **Daulat Râo Sindhya,** and established the above three gods and placed a stone inscription there.

During the government of the **Bauddhas,** having destroyed old **Gayâ,** and broken the images of all the temples of the Hindûs, they carried the **Gayâwâlâ Brahmans** to their new city, or **Bauddha Gayâ** and put them in confinement, to compel them to transfer all the ceremonies of pilgrimage to the latter place. In this way some of the Gayâwâlâs were destroyed; but some escaped to distant countries. The **Bauddhas** established themselves, and ruled here for about 700 years in the Vikramaśaka.

On the south-west of the **Bauddha** temple is a large mound of rubbish, where the king of the **Bauddhas,** it is said, had his palace: the people hence still give the name of **Bauddha** Râjagṛiha, or the palace of the **Bauddha Râja,** to this high ground, on which are yet visible many ancient and curious stone buildings, images, and pillars. The **Bauddhas** also constructed a large fountain between the temple and river, for the use of their women. The masonry of the reservoir was six feet in breadth and eight feet high; it is in ruins now. Throughout the whole neighbourhood, **Bauddha** remains are abundantly to be traced amidst the brushwood, which covers the site of the city. When the government of the **Bauddhas** had ceased, all the **Gayâwâlâs** that survived returned to the former **Gayâ** and repeopled it. Travellers then resorted to the ancient Gayâ; and the city of the Bauddhas was deserted, and overrun with jungle. At last a **Bairâgi,** who arrived at the ruined city of **Bauddha Gayâ,** found the dilapidated temple, and he took up his abode on the gate there. He performed his *Tapas*, or penance, for about sixteen years, when the goddess **Annapurnâ** appeared to him, and enquired the motive of his austerities. He thanked the goddess and communicated his wish to live where he was, and to be able to grant food and charity to all travellers and beggars: accordingly the goddess **Annapurnâ** gratified his desires. The **Bairâgi,** in consequence, built a convent on the north of the ruined **Bauddha Gayâ** about one kos, on the high road between Gayâ and Calcutta, where, accompanied by some *Sishyas* or disciples, he resided, shewing hospitality to all beggars and pilgrims, by the favour of the goddess **Annapurnâ** till he departed this life.

His chief *Sishya*, or disciple, succeeded to the **Math,** and, accompanied by six or seven *Bairâgi* disciples, continued the practices of the founder. The Râja of the country hearing of their circumstances, then made a grant to the *Bairâgis* of the ruined city of **Bauddha Gayâ** as *Mokhassah* or free gift. In consequence of this, a number of poor people were invited by the ascetic to **Bauddha Gayâ;** and they cut down the woods, built houses, peopled the city, and lived in it under the authority of the Bairâgis. The same Mahant, or superior, built another Math in the town of **Bauddha Gayâ,** and divided his residence between the two.

After him, the third *Bairâgi* of his order succeeded to the superiorship; and observing the charity of his predecessors, the neighbouring Zamindârs granted him four villages in Jâghîr.[11]

The Journal stops here, at the end of the third instalment, whether from the translator having given up his task, or from some other cause. Possibly the remainder, containing the return journey, was not found to be of equal interest. — J. B.

Note.

From an account of a visit to **Mount Pârśvanâth,** by an official, in the *Quarterly Oriental Magazine*, Vol. VIII., for Dec. 1827, pp. 97-132, and signed 'A. P.' we glean the following additional details:—

"At Pâlganja the devotional duties of the Jaina pilgrims who flock to this remote spot from every part of India, even from the furthest provinces of the Dakhan, commence. The Zamindâr, who has dubbed himself with the title of Râjâ, is considered by that sect as the guardian of the holy lands, and has in his possession a small image of **Pârśvanâth,** which every pilgrim pays for worshipping before he proceeds to the temples at the foot and on the summit of the mountain. The manner in which he acquired this charge . . . was thus related to me by that person himself. Several centuries ago, an ancestor of the family, whom he called Nawadeva Singh, came from Rohilkhand to perform his devotions at **Banâras.** There . . . he was one night visited by a god"

[11] *Oriental Mag.* Vol. II. (August 1823) pp. 173-176.

(whose name was forgotten) . . who "declared to the pilgrim that his devotions had been well received, and that if he would travel eastwards, he would be invested with the sovereignty of Mount Sikhar. Accordingly Nawadeva Singh . . . made himself master of the lands lying at the foot of the mountain. After a residence of some years Pârśvanâth . . . appeared and revealed to him his satisfaction with his conduct, named a certain pool, at the bottom of which he would find an image of himself, and declared that henceforward prostration before the Râjâ should be a necessary prelude to a favourable reception within the sacred precincts."

The writer points out that this Zamindâr belongs to the local Bhûnyâ tribe and had no claim to Râjput origin. The old Râj of Kharakdihâ had been of Brahman caste, and the revenues were probably collected by the more influential Bhûnyâs. Kâmdar Khân expelled the family of Mura Nârâyaṇadeva of Kharakdihâ, and the taxes on travellers and pilgrims were collected by Bhûnyâ Ghâṭwâls. These, under the British settlement in 1783, procured their independence as separate proprietors under the perpetual settlement. Thus the *ghâṭwâlî* tax was converted into a private claim.

The Râjâ shows a small stone image, found in the tank: its rude appearance and small size (not being above 8 inches high) show that it was made at Pâlaganja, — possibly by the inventor of the story. He had two other images: one inscribed with the name of Bindraband Sâ of Gwâliar by whom it was given to the Râjâ, and another which had recently (1824) been sent from Dehli by a Mahâjan, in whose charge the old idol was broken while being carried from Pâlaganja to Madhuvanam. The broken image, which is the most beautiful, measures 1 foot 3 inches high, and is cut out of a single piece of black marble, the eyelids appear closed, and it has two rows of necklaces round the neck. [12]

[12] *Loc. cit.* pp. 100-102.

Digambara Jaina Iconography.

BY JAS. BURGESS, C.I.E., LL.D.

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DIGAMBARA JAINA ICONOGRAPHY.

BY JAS. BURGESS, C.I.E., LL.D.

RESEARCH during the last half century has perhaps been less directed to the study of Jainism than to any other branch of Indian study. Still, much has been done even here by such scholars as Weber, Bühler, Jacobi, Leumann, Hoernle, and others, whose investigations have been directed more especially to the literature of the Svêtâmbara sect.

Whilst engaged in the search for Sanskrit MSS. in the libraries of Râjputâna, Dr. Bühler learnt much respecting both the sects. Of the Digambara Jainas, — who are largely found in Maisûr and Kannaḍa, though also very numerous in the North-Western Provinces, Eastern Râjputâna, and the Pañjâb, — we know less than of the Svêtâmbaras who are so numerous in Gujarât and Western Râjputâna and all over Northern and Central India. In Râjputâna, Dr. Bühler found the Digambara laymen divided into three *jâtis* — Khandarwâl, Agrawâl, and Bahirwâl, — who eat with each other, but marry only within their own *jât* or class. Both sects agreed in their esteem for the *Dvâdaśâṅgî* or twelve *Aṅgas*, and some of the *Aṅgas* at least are common to both; whether all are so, he was unable to ascertain, for the Digambaras declare that many of the Svêtâmbara works are spurious and that of some they possess different versions.

The Digambaras divide their literature into four 'Vêdas,' *viz.*:— (1) The *Prathamânuyôga*, comprising all their works on *Itihâsa* or legends and history, among which are the twenty-four *Purâṇas* giving the legends of the Tîrthakaras; (2) The *Karaṇânuyôga*, embracing works on cosmogony; (3) The *Dravyânuyôga*, treating of their doctrine and philosophy; and (4) the *Charaṇânuyôga*, treating of the *âchâra* customs, worship, &c.[1]

The Jaypur Khandarwâls, Dr. Bühler found subdivided into **Vîspanthîs** and **Thêrapanthîs**, — a division common, perhaps, to the whole Digambara community, as indicated in 1820 by Col. Colin Mackenzie's Jaina pandit.[2] The Viśpanthîs worship standing, and present lemons, fruits, flowers, and sweetmeats of various sorts; but the Thêrâpanthîs sit down whilst worshipping, and offer no flowers or green fruits, but present sacred rice (*akshata*), sandal, cloves, nutmeg, cardamoms, dates, almonds, dry cocoanuts, sweetmeats, &c. They are much more scrupulous than the Viśpanthîs, decry their conduct, and refuse respect to their priests; they object to bathing themselves or the images, and worship with water, cocoanut-water, or *pañchâmṛita*. Their disuse of flowers and green fruits is based on their teaching that all plants, trees, &c., are endued with life.

From Mysore I learn that the following classification into eleven grades of Jainas is made; it must however be, to a large extent, theoretical: —

1. The lowest grade consists of those who simply confess their belief in Jainism without the performance of any of its ceremonies.

2. Those who perform some of the Jaina ceremonies but neglect others.

3. Those who observe all the religious ceremonies.

4. Śrâvakas who observe all the other Jaina precepts but are guilty of adultery.

5. Śrâvakas who may be dishonest while observant of all other Jaina principles.

6. Those who may abet crimes but do not commit them personally.

7. Śrâvakas who carefully examine all they eat, lest there should be any insects in it.

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[1] *Bombay Administration Report* for 1875-76; *Ind. Ant.* Vol. VII. p. 28.

[2] *Orient. Mag. and Calcutta Review*, Vol. I. pp. 77 f., or *Ind. Ant.* Vol. XXXI. p. 66.

8. Those who abstain from eating any green fruits or vegetables, but only such as are dried.

9. The Śrâvaka of the ninth class is the Brahmachârî, who wears white clothes and leads a celibate life.

10. The Śrâvaka who does not leave his house, but otherwise follows the practices of the eleventh class.

11. The highest grade of all is that of the Śrâvaka who leaves his house, family, and all possessions, and — provided with a *kamaṇḍalu* or water-vessel, a *pichchha* or broom made of peacock's feathers and used for removing insects out of his way, and a *kashâya-vastra* or reddish coloured cloth — avoids all crimes, relinquishes ambitions, maintains honesty, and possesses implicit faith in his priest.

The **Vidyâsthânas** or seats of learning of the Digambaras mentioned by Dr. Bühler are,— (1) Jaypur, (2) Dehli, (3) Gwâliar, (4) Ajmîr, (5) Nâgar in Râjputâna, (6) Râmpur-Bhânpur near Indur, (7) Karaṅgi, and (8) Surat. To these the Maisûr Jainas add Kollâpura, Jina-Kâñchîpuram, perhaps Chittanûr in South Arkat district, and Penukonda in Anantapur district. These, with Dehli, are known as *Chatuḥ-simhâsana*. There are *maṭhas* at these four places. They also claim to have a seat at Shôlâpur.

The **Digambaras** profess to differ from the Śvêtâmbaras on the following points: —

1. Their statues of the Tîrthakaras are always represented as nude (*nirvastra*); whereas the Śvêtâmbaras represent theirs as clothed and decorate them with crowns and ornaments.

2. As stated by Col. Colin Mackenzie (*Asiat. Res.* Vol. IX. pp. 247 f.), the Digambaras observe sixteen ceremonials — *shôḍaśakarman*, which are enumerated as: — (1) *Garbhâdhâna* or consummation of marriage; (2) *Puṁsavana*, — the rite in the third month of pregnancy, for male progeny; (3) *Sîmantakaraṇa*, defined by Mackenzie as adorning a married woman's head with flowers when she is six months gone with child, or in the seventh month: the Brahmanical *Sîmantônnayana*, — the parting or dividing of the hair is observed by women in the fourth, sixth or eighth month; (4) *Jâtakarman* or horoscope and birth ceremony; (5) *Nâmakaraṇa*,— the naming of a new-born child; (6) *Annaprâśana*, — when, at six months of age, or over, a child is first fed with other sustenance than milk; (7) *Chaulakarman* or *Chûḍôpanayana*, — the ceremony of tonsure; (8) *Upanayana* or initiation between five and nine years of age, when the sacred thread is assumed. Of the next five, I have failed to obtain any explanation, and must leave them for further investigation by those who have opportunity. They are: — (9) *Prâjâpatya*; (10) *Saumya*; (11) *Âgnêya*; (12) *Vaiśvadêva*; and (13) *Gôdâna*, — the giving of a cow in charity (?). Mackenzie gives *Śâstrâbhyâsa*, — the ceremony observed by young boys at the age of 5 years 5 months and 5 days, when they begin to read the sacred books: possibly this is one of these rites under a different name. The remaining three are: — (14) *Samâvartana*, the return of a student on the completion of his studies under a teacher; (15) *Vivâha* or marriage; and (16) *Antyakarman* or *Prêtakarman*, — the funeral rites. These rites, it may be observed, agree generally with the twelve *saṁskâras* or *karmans* of the Brâhmaṇs; but among them the *nishkramaṇa* ceremony does not seem to be included, whilst they enumerate others.[3]

3. The Digambaras bathe their images with abundance of water, but the Śvêtâmbaras use very little.

4. The Śvêtâmbaras are extremely careful of all animal life, whilst the Digambaras are only moderately so.

[3] *Conf. Asiat. Researches*, Vol. IX. pp. 247 f.

5. The Digambaras bathe and worship their images during the night, but the Svêtâmbaras do not even light lamps in their temples, much less do they bathe or worship the images, lest in so doing they might thereby kill, or indirectly cause the death of, any living thing, for to do so during the night they regard as a great sin.

6. The Digambaras wash their images with the *pañchâmṛita*; but the others do not.

7. The Digambaras make their prayers after the usual Hindu fashion; the members of the other sect close their mouths or tie a cloth over their lips.

8. The Digambaras paint on their foreheads their caste-marks, but the Svêtâmbaras do not.

Yakshas and Yakshiṇis.

Among the Digambara Jainas in the Kanarese districts in Southern India, there appear to be differences in the iconography, especially of the attendant Yakshas and goddesses (Yakshiṇis) compared with that of the Svêtâmbaras as detailed by Hemachandra.

Through the kindness of Mr. Alexander Rea, of the Archæological Survey in Southern India, I have obtained the following details regarding these *dii minores*, with careful representations of them which are reproduced on the accompanying plates and form a fresh addition to our knowledge of Digambara iconography.[4]

The **Yakshas** and **Yakshiṇis** as well as the Jinas have each a *lâñchhana* or *chihna*: they are as follows: —

1. **Ṛishabha** (Pl. i. 1) has for Yaksha **Gômukha**, with the head of an ox, four-armed, and having a bull as his *lâñchhana* or cognizance; and for Yakshiṇî **Chakrêśvarî**, with sixteen arms, and Garuḍa as cognizance. The Svêtâmbaras call Ṛishabha's second son Bahubali, the Digambaras call him Gômaṭêśvara-Svâmi, and worship him equally with the Tîrthakaras (Plate i, fig. 1).

2. **Ajita** has **Mahâyaksha**, eight-armed, with weapons, and an elephant as cognizance; and **Rôhiṇî** as Yakshiṇî, four-armed, with a seat or stool as emblem (fig. 2). With the Svetâmbaras the Yakshiṇî is **Ajitabalâ**.

3. **Sambhava's** Yaksha is Trimukha, — six-armed, with weapons, and a peacock as symbol; his Yakshiṇî is Prajñaptî, — also six-armed, and having the *haṁsa* or duck for *lâñchhana* (fig. 3). Svetâmbaras Duritârî is the Yakshiṇî.

4. **Abhinandana** has Yakshêśvara, — four-armed, with an elephant as cognizance; and Vajraśṛiṅkhalâ as Yakshiṇî, — four-armed, and also with the *haṁsa* as her characteristic.

5. **Sumati** (Pl. i. 5), who is represented with a wheel or circle as *chihna*, instead of the red goose or the curlew, as with the Svêtâmbaras; has Tumbura, four-armed and holding up two snakes, with Garuḍa as his cognizance; and Purushadattâ as Yakshiṇî, — four-armed, with elephant as symbol.

6. **Padmaprabha** (Pl. i. 6)[5] has a lotus-bud as characteristic; Kusuma as Yaksha, — four-handed and having a bull as sign, and Manôvêgâ or Manôguptî, also four-handed with sword and shield, and a horse as cognizance; with the Svetâmbaras, it is Syâmâ.

7. **Supârśva's** image (Pl. ii. 7) differs from other Tîrthakaras in having five snake-hoods over his head and under the usual triple crown. His Yaksha is Varanandi with *triśûla* and rod, having a lion as his characteristic; and the Śâsanadêvî is Kâlî, four-armed, with *triśûla*, and bell (?), her *chihna* or cognizance being the Nandi or bull. The Svetâmbaras name them Mâtaṅga and Śântâ.

[4] Plates i.-iv. The figures of the Jinas themselves, being all alike, are omitted to economise space.

[5] Erratum on the plate: *for* Sumatinâtha *read* Padmaprabha.

8. Chandraprabha has Śyâma or Vijaya as Yaksha, four-armed, with the *haṁsa* as attribute, and Jvâlâmâliní as Yakshiṇí, with eight arms bearing weapons and two snakes, and flames issuing from her *mukuṭa*: her *lâñchhana* is the bull. The other sect call her Bhṛikuṭí.

9. Pushpadanta, among the Digambaras, has a crab (*karkaṭa*) as cognizance, instead of the *makara*. His attendant Yaksha is Ajita, — four-armed, with rosary, spear, and fruit, having a tortoise as *lâñchhana*; and Mahâkalí (or Ajitâ) as Yakshiṇí, four-armed, with rod and a fruit (?), but without cognizance: the Śvêtâmbaras name her Sutârakâ.

10. Sitala has a tree (*Śrí-vṛiksha*) instead of the *śrívatsa* figure as his *lâñchhana*. Brahmêśvara is his Yaksha, with four heads and eight arms — six holding symbols, and with the lotus-bud for cognizance; and Mânavî (Śvet. Aśokâ) is his Yakshiṇí — four-armed, holding rosary and fish, but without characteristic.

11. Śrêyâṁsa has a deer as *lâñchhana* in place of the Śvêtâmbara rhinoceros; Íśvara, — four-armed, with *triśúla* and rod, and the Nandi is his Yaksha; and Gaurí — also four-armed, holding a *lotah* and rod, with the Nandi at her foot. Each of these attendants has a crescent attached to the outer side of the crown. The Śvêtâmbaras name them Yakshaṭ and Mânavî.

12. Vâsupûjya has for his own attribute a bullock, instead of a cow-buffalo as with the Śvêtâmbaras. His Yaksha is Kumâra, with three heads and six hands holding a spear, a noose, &c., and the front left hand open with the palm presented, and with the peacock as attribute; Gândhârî (Śvêt. Chaṇḍâ) is his Yakshiṇí with four hands, holding a rod and two objects like mirrors, with a snake as her cognizance.

13. Vimala has Shaṇmukha or Kârttikêya for Yaksha (Pl. ii. 13), with six pairs of hands, — six holding small round objects, two in his lap, the front right hand, as in almost every case, in the *Varadahasta-mudrâ*, and the left as usual closed. He ought of course to have only six heads, but here the draftsman has (perhaps by mistake) given him seven. His attribute is a cock. The Yakshiṇí is Vairâṭyâ or Vairôṭí, with four hands, holding two snakes, and with a spear placed in the lap and passing behind the hand in the *varada* attitude: her cognizance is a serpent.

14. Ananta has Pâtâla as Yaksha (Pl. iii. 14), — three-headed and with six hands, — four holding objects and two weapons passing behind the two front hands which are in the usual *mudrâs*: his attribute is a crocodile. The Yakshiṇí is Anantamati, with four hands, holding dart and crook, and with the *haṁsa* as cognizance; the Śvêtâmbara Yakshiṇí is Aṅkaśâ.

15. Dharma has Kiṁnara as attendant, with three faces and six hands, with rosary, spear, rod, *mâlâ*, &c., — his attribute is a fish. The Yakshiṇí is Mânasí, — four-handed, with *aṅkuśa*, spear, hook, &c., and a lion as *lâñchhana*. Śvêtâmbara — Kandarpâ.

16. Śânti has a tortoise for his symbol, instead of the antelope as with the Śvêtâmbaras. His attendants are Kiṁpurusha, — figured as a man with four hands, two holding symbols and the other two in the usual attitude; his *lâñchhana* is a bull. The Yakshiṇí is Mahâmânasí, also four-armed, — holding a dart in the upper right hand: her attribute is a peacock. The Śvêtâmbaras name them Garuḍa and Nirvâṇí.

17. Kunthu is attended by Gândharva, — four-armed, with two snakes, spear and crook and a deer as attribute, with Vijayâ or Jayâ as Yakshiṇí, a sword and two discuses (?), with a peacock as *lâñchhana*. The Śvêtâmbara Yakshiṇí is named Balâ.

18. Ara is represented as having a deer for his attribute: with the other sect it is the Nandyâvarta diagram. His Yaksha is Kêndra having six heads and as many pairs of hands, — one pair lying in his lap, and his attribute is a peacock. The female attendant is Ajitâ, — four-handed, holding up two snakes and another object, with the *haṁsa* as symbol. With the Śvêtâmbaras these are Yakshet and Dhanâ.

19. Malli has as symbol a *kalaśa* or water-pot. His Yaksha is Kubêra, with four heads and eight arms, holding sword, dart, &c., with an elephant as cognizance; and Aparâjitâ is

the Yakshiṇî, with four hands holding a sword and a shield, and she again has the *haṁsa* as cognizance: with the Svêtâmbaras she is called Dharaṇapriyâ.

20. Munisuvrata has for attendants, — Varuṇa, with seven heads and four hands, but without cognizance; and Bahurûpiṇî, with four arms, holding sword and shield and with a serpent as her *lâñchhana* or cognizance: Svêtâmbara — Naradattâ.

21. Nimi or **Nami** has a lotus-bud (*nîlôtpala*) as symbol; Bhṛikuṭi, his Yaksha, has four heads and as many pairs of hands holding weapons, and the bull as *lâñchhana*; and Châmuṇḍî, his Yakshiṇî, has four hands having rosary, rod and sword, and the crocodile as cognizance (Pl. iii. 21). Svêtâmbara — Gandhârî.

22. Nêmi has Sarvâhṇa, with a turret or small temple for symbol (Pl. iv. 22): he has three heads and as many pairs of hands; the Yakshiṇî is Kûshmâṇḍinî, — four-armed, with two children in her lap, and a lion as cognizance. She is the only attendant who has not the front right hand in the *varadahasta* attitude. The Svêtâmbaras name two as Gomedha and Ambikâ.

23. Pârśva is represented (Pl. iv. 23) with seven snake-hoods over his head, and has Dharaṇêndra or Pârśvayaksha as his Yaksha, — four-handed, with a snake in each upper hand and a tortoise as symbol; and Padmâvatî is the Yakshiṇî, also with four hands, and the *haṁsa* cognizance. Both attendants have five snake-hoods (*śêsha-phaṇâ*) over their heads.

24. Vardhamâna is attended by Mâtaṁga as Yaksha (Pl. iv. 24), whose two upper (or back) hands are applied to the sides of his *mukuṭa* or crown, and his *lâñchhana* is an elephant; the Yakshiṇî is Siddhâyinî (or Siddhâyikâ), with only two hands, and her cognizance is the *haṁsa*.

All the figures of Tîrthakaras have a triple umbrella or tiara over their heads, and are identically alike (Pl. i. 1, 6), — with the exception of the snake-crests over Supârśva and Pârśvanâtha (Pl. ii. 1, and iv. 23), — all being naked, and the right hand laid over the left in the lap with the palm upwards. All the Yakshas and Yakshiṇîs have similar high tapering head-dresses; the Yakshas are naked to the navel; the Yakshiṇîs are more fully clad; and all sit in the *lalita-mudrâ*, or with one foot down (the right of the Yaksha and the left of the female) and the other tucked up in front; all hold the front right hand up before the breast open, with the palm outwards (*varadahasta*); the corresponding left is also held up closed, except in the last pair, where the hands are open and the fingers hang down. Siddhâyinî alone has only two hands.

It may be noted that eighteen out of the twenty-four Yakshas are the same with the Digambara and Svêtâmbara sects; and the 4th, 7th, 8th, 11th, 18th and 22nd may only be different names for the same attendants.[6] In the case of the Yakshiṇîs, however, the agreements are few, and whilst the Digambara series embraces most of the sixteen Vidyâdêvîs, the Svêtâmbara list of Yakshiṇîs includes only about half-a-dozen of them, and about the same number in each series of Yakshiṇîs have the same names. According to the Svêtâmbaras, the names of the Vidyâdêvîs, as given by Hêmachandra (*Abhidhana-chintâmaṇi*, śll. 239-40) are: — (1) Rôhiṇî, (2) Prajñaptî, (3) Vajraśṛiṅkhalâ, (4) Kuliśâṅkuśâ, (5) Chakrêśvarî, (6) Naradattâ, (7) Kâlî, (8) Mahâkâlî, (9) Gaurî, (10) Gandhârî or Gândhârî, (11) Sarvâstramahâjvâlâ, (12) Mânavî, (13) Vairôṭyâ, (14) Achchhuptâ, (15) Mânasî, and (16) Mahâmânasikâ.

Brahmanical divinities.

The Jaina pantheon, however, whether Digambara or Svêtâmbara, includes many of the favourite Brâhmaṇical divinities, among which **Sarasvatî** (Pl. iv.) is prominent; she is regarded as a *Śâsanadêvî* or messenger of all the Tîrthakaras, and is frequently figured in temples and private houses. **Brahmayaksha,** though the special attendant of Śîtala the tenth Jina, is also represented separately as mounted on horseback, with four hands, holding whip, sword, and shield.

[6] *Conf. Ind. Ant.* Vol. XIII. p. 276.

Indra is as prominent in Jaina as in Bauddha mythology, if not more so; and with his consort **Indrâṇî** is frequently figured on the lower jambs of doorways of temples, whilst larger figures of Yakshas and Yakshiṇîs are represented as guards at the entries of the shrines. The Navagraha or 'nine planets' are frequently represented at the foot of the *âsanas* of Jaina images; and Dikpâlas or Dikpatis, Khêtarapâlas, Lôkapâlas, Yôginîs, Jñâtidêvatâs, Hanumân, Bhairava, &c., all have representations about their great temples.

Ôṁkâra, Hrîṁkâra, &c.

In Svêtâmbara temples, as well as in those of the other sect, certain symbolical figures are employed, of which two of the more frequent in Svêtâmbara shrines are represented on Plate iv.

The syllable *ôṁ*, as is well known, is regarded by Brâhmaṇs as symbolical of their Triad, and is analysed into — *a* (Vishṇu) + *u* (Śiva) + *ṁ* (Brahmâ); the Jainas separate it into five elements, viz. — *a* + *â* + *s* (or *a*) + *u* + *ṁ*, which form the initials of their five sacred orders, (1) *Arhat*, (2) *Âchârya*, (3) *Siddha*, *Aśarîra* or *Apunarbhava*, (4) *Upâdhyâya*, and (5) *Muni*.[7] This symbol is often represented in coloured marbles, inserted in panels on the inner walls of the temple *maṇḍapas*, and is known as **Ôṁkâra.** The figure (Pl. iv.) is not very like the modern written form of the syllable *ôṁ*: it consists of a small circular piece of black marble, representing the *anusvâra*, under which is a crescent of yellow stone, and the letter *â* (or *ô*) is represented by a broad vertical line turning to the left below, of black marble, with two horizontal bars, the upper red and the lower yellow, joining the vertical from the left.[8] In a vertical line, upon these elements, are placed five small figures of seated Jinas, usually made of rock-crystal, to represent the five grades of attainment. Thus on the curve at the foot of the vertical stroke is the *Muni*; on the lower or yellow horizontal bar is the *Upâdhyâya*; on the red bar is the *Siddha*; on the yellow lunule is the *Âchârya*; and on the black *anusvâra* is the highest or *Arhat*.

The **Hrîṁkâra** is a similar conventionalized representation of the syllable *hrîṁ* in coloured stones (Pl. iv., last fig.). The *anusvâra* is black; the lunule under it is white; the upper horizontal bar is red; the upright vowel stroke on the right side is blue, and the rest of the symbol is yellow. On this is represented the twenty-four Jinas by very small figures: the two black ones, Munisuvrata and Nêmi, are placed in the black *anusvâra*; the two white, Chandraprabha and Pushpadanta, on the white crescent; the two red-complexioned Jinas, Padmaprabha and Vasupûjya, on the red, upper horizontal bar; the blue, Malli and Pârśva, are placed on the blue vowel stroke — one opposite the end of the red upper bar, and the other opposite the lower return line of the *h*. The rest of the Jinas were all golden or yellow coloured, and their figures are disposed thus; six on the upper horizontal line of the letter *h*, one at the turn downwards, six on the lower return horizontal, one on the down-turned point of it, one on the vertical stroke of the *rî*, and one on the horizontal part of the same. Thus the twenty-four Tîrthakaras are represented by the colours of the materials to which they are respectively affixed.

The **Siddhachakra** is a square brass plate, found in the shrines. It has a sort of spout in front, to allow water to run off; the centre is carved as a *patera* — flower-shaped, with a centre and eight petals. In the centre and on four of the alternate petals are small images as in the Ôṁkâra; the centre is occupied by the *Arhat*; the back petal by the *Siddha* image; the right hand by the *Âchârya*; the left by the *Sâdhu* or *Muni*; and the front, next to the spout, by the *Upâdhyâya*. The other four places in the circle are filled thus: on the left of the Siddha is *Tapas* (ascetic practice), on the right *Darśana* (worship), on the left of the Upâdhyâya is *Charitra* (conduct), and on the right *Jñâna* (knowledge).

The **Pañchatîrtha** is a plate of metal or stone with five images upon it, as on the Ôṁkâra; and the **Chauvîsvaṭa** is a slab, usually of marble, carved with representations of the twenty-four Tîrthakaras.

[7] *Conf. Ind. Ant.* Vol. XIII. p. 279.

[8] In the two figures on Plate iv., the colours are represented as in heraldry.

Digambara Jain Yakshas and Yakshinis.

Plate i.

Gomukha. 1.—Rishabhanatha. Chakresvari.

2.—Mahayaksha. Rohini. 3.—Trimukha. Prajnapti.

4.—Yakshesvara. Vajrasrinkhala. 5.—Tumbura. Purushadatta.

Kusuma. 6.—Sumatinatha. Manovega.

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Digambara Jain Yakshas and Yakshinis.

Plate ii.

Varanandi. 7.—Suparsvanatha. Kali.

8.—Syama or Vijaya. Jvalamalini. 9.—Ajita. Mahakali.

10.—Brahmesvara. Manavi. 11.—Isvara. Gauri.

12.—Kumara. Gandhari. 13.—Shanmukha. Vairoti.

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Digambara Jain Yakshas and Yakshinis.

Plate iii.

14.—Patala.

Ânantamati.

15.—Kimnara.

Manasi.

16.—Kimpurusha.

Mahamanasi.

17.—Gandharva.

Vijaya.

18.—Kendra.

Ajita.

19.—Kubera.

Aparajita.

20.—Varuna.

Bahurupini.

21.—Bhrikuti.

Chamundi.

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Digambara Jain Yakshas and Yakshinis.

Plate iv.

22.—Sarvahna.

Kushmandini.

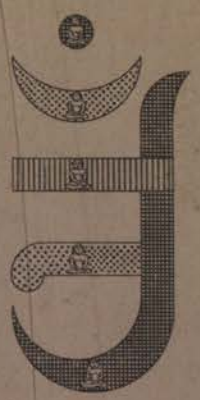
24.—Matamga.

Siddhayini.

Dharanendra.

23.—Parsvanatha.

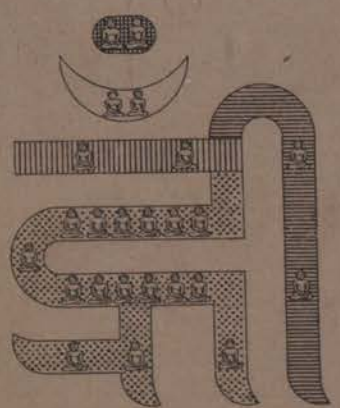
Padmavati.



Omkara.

Sarasvati.

Brahmayaksha.



Hrimkara.

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